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The Canadian Jewish news

14 Pages Friday, 1973 2 Tishrei Shabbas Shuvah—Haazinu 5734 15¢

Hitler was right'

Anti-Semitic slogans are blamed on Western Guard splinter group

By BRIAN STONEMAN
CJN Staff Reporter

TORONTO –

A splinter group of the Western Guard Party has been blamed by party leader, Donald Clark Andrews, for a recent outbreak of anti-Semitic slogans appearing on construction sites, old buildings and roadside pillars.

"As to any anti-Semitic slogans such as 'Juden Raus' or 'Hitler was Right' with swastikas, we are not responsible in the least. We know who is responsible though," Andrews, 32, told **The Canadian Jewish News**. "It is a case where we have had a split in the party where a certain element wanted to move into a more radical national socialist position with the adoption of swastikas and things of that nature. This national socialist underground, based in London, Ont., is responsible for the slogans."

However, said Andrews, "'Keep Canada White' slogans may be ours. It is not a party policy to put up these slogans but party supporters may be responsible."

This claim, nevertheless, has been discounted in an interview with **The CJN** by Toronto Jewish Defence League Chairman Al Applebaum. "The desecration of the cemetery in London and the rising incidents of anti-Semitic slogans is part and parcel of the Western Guard," alleged Applebaum.

"Their (Western Guard) claim is baloney. They are in cahoots with this other London-based party," he said, and cited one incident where WGP posters were posted in the form of a swastika, to support his charges. This, among others, has been painted over with a Star of David by JDL members, Applebaum added.

"We have always had them (slogans) but nothing as bad as this for awhile," Steve Ain, Canadian Jewish Congress, Central Region, associate director of community relations told **The CJN** which learned of the outbreak through its readers last week. Congress, however, became aware of the situation about a month ago, Ain said.

"The people doing this are beneath contempt and are revealing themselves as mental and moral cripples," said CJC executive director for Central Region, Ben Kayfetz. "The police have assured us they will arrest anyone caught defacing the city this way and we certainly hope they carry this out."

Inspector Thomas Parish of the Metro Police Information Service, though, told **The CJN** after making thorough inquiries "we have had no reports made to us of any anti-Semitic slogans or any slogans of a specific nature at a specific place."

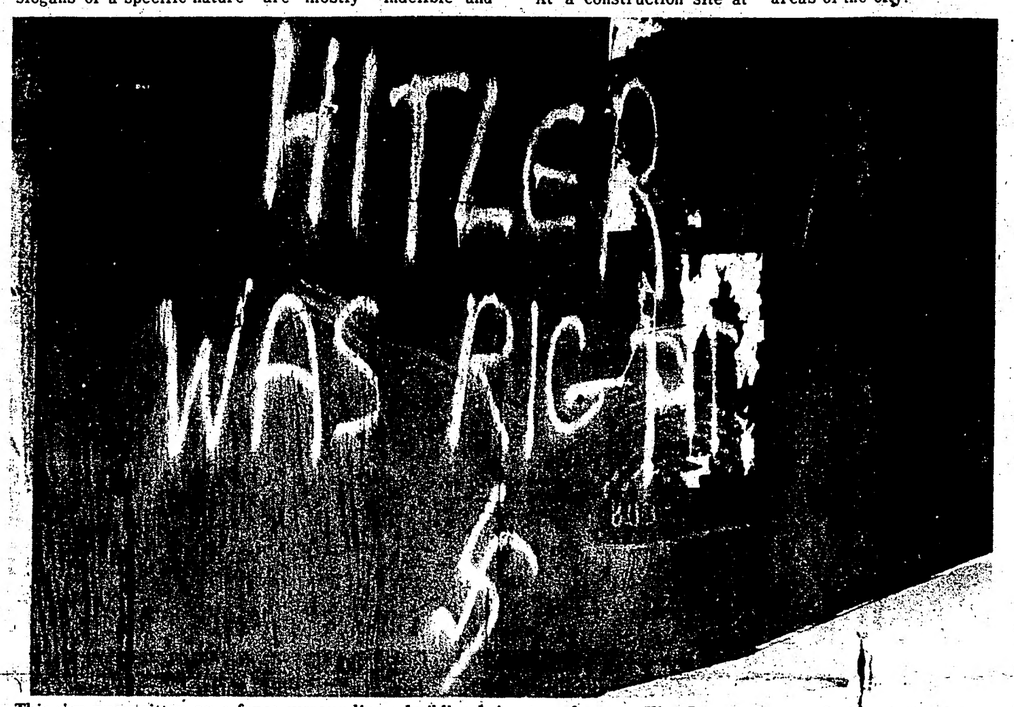
"That is quite untrue," said Kayfetz, "as we have made numerous complaints to the police."

Ain said, in fact, police have undertaken extra surveillance as a result of the outbreak.

Among the signs discovered during a short CJN tour, which according to Ain are mostly "indelible and require sandblasting or painting over," are those on a white fence bordering a construction site at King St. West and Jefferson and Atlantic Avenues. In 30-inch high red lettering were racist slogans including Nazi slogan "Juden Raus;" "Keep Canada White," swastikas and Celtic Crosses, which are the symbol of the WGP.

At a construction site at King St. W. and Duncan St. near the Royal Alexandra Theatre was the slogan "Hitler was Right" and a swastika, painted very visibly with white paint on an orange fence.

Other slogans have been reported defacing fences and pillars along the Gardiner Expressway, King St., Adelaide St. and many other areas of the city.



This sign was written on a fence surrounding a building being torn down on King St. near Duncan St. The 1–1/2 foot high "Hitler was Right" slogan and swastika are in white paint. It's one of many anti-Jewish slogans reported. (Gadi Hoz)

Rabbi's firing explained in letter

TORONTO –

The Supreme Court action brought by Rabbi Stuart Rosenberg against Beth Tzedec Congregation and eight individual members moved a stage closer to reality last week.

At that time lawyers for the defendants filed statements of defence and a counter claim to the rabbi's $2.5 million damages action. He claims the congregation has breached a contract he signed in 1970 and his suit against the eight individuals is based on his allegation that they conspired to induce the synagogue's board of governors to break the contract.

A "reform" slate of candidates, headed by A. R. Gellman, chairman of the board, ousted the old board and the dismissal of Rabbi Rosenberg followed a short time later. Both Gellman and Dr. Fred Weinberg, president of the congregation, are among the eight defendants charged with conspiracy to bring about the rabbi's dismissal.

In the counter suit, the congregation asks the Supreme Court to direct the rabbi to account for all contributions over a 10-year period to the synagogue's special charitable fund, and all disbursements from the fund.

The congregation claims it is the owner of the rabbi's residence on Dewbourne Avenue and wants the court to direct Rabbi Rosenberg to relinquish possession of it. The congregation also asks for $1,200 a month rent from last January 11 to date of judgment.

An injunction to bar the congregation from interfering with his use of the residence, is also being sought by Rabbi Rosenberg.

Rabbi Rosenberg's comment on the statement of defence and the counter claim, as quoted by **The Toronto Star**, was brief and to the point: "The allegations . . . are absolutely untrue and without foundation."

Hope for a private settlement of the dispute appears to be fading, and unless there is some move to the contrary, the whole affair will be aired in public court. The question of how an arbitration board should be set up is in dispute, with Rabbi Rosenberg making a set of demands which the congregation finds totally unacceptable.

The Joint Placement Commission in New York, in a letter to the board dated Sept. 11 and received in Toronto two days later, says it is the commission's understanding that the two parties to the dispute have agreed in principle on binding arbitration and suggests that lawyers for both sides get together to iron out points of disagreement.

Gellman, who forwarded the letter to J. J. Robinette, counsel for the congregation, replied: "Your letter is not clear as to whether Rabbi Rosenberg has accepted the format of arbitration with regard to the composition of the arbitration board and with regard to the power of the board to make its decision final and binding.

"Please let us have this

CONT'D ON PAGE 11

Israel avoids crisis at UN

UNITED NATIONS (JTA) –

Israel withdrew its request for a separate vote on the admission of the two Germanys to the United Nations last week in order to avoid possible serious embarrassment to the West, the Israeli delegation said in a statement issued here.

The statement explained that Ambassador Yosef Tekoah told the General Assembly his country was "not pressing" for a separate vote because of objections by the 72 sponsors of a draft resolution for the simultaneous admission of the two German states by acclamation. The sponsors feared that pressing the matter of a separate vote "might open up a Pandora box," the Israeli delegation said.

It said that the result might have been that more states would vote for the East German regime than for West Germany, "a development which is obviously undesirable as the objective of Israel's move is to highlight the fact that it is East, and not West Germany that is unworthy of admission."

Israel's intention in requesting a separate vote was to place on record its specific objections to the admission of the East German Democratic Republic. According to informed sources here, Israel came under severe pressure, notably from the United States, to withdraw its request.

It was feared by the U.S. and other sponsors of the two Germanys "package" that votes for East Germany by the Arab and Soviet blocs and by many non-aligned nations, particularly the African states, would greatly outnumber the votes cast for the Bonn regime, the sources said. Moreover, they pointed out that the two Germanys "package" was a major element in moves toward East-West detente.

Addressing the General Assembly Tekoah said that the wounds of the Nazi Holocaust "have not yet all healed." He declared that "by history, by law and by morality Germany as a whole bears responsibility for the Holocaust. The Federal Republic of Germany has consistently recognized this heavy responsibility . . . Throughout the years, the Federal Republic of Germany has tried to steer a course towards a new epoch in its international conduct and in its relations with the Jewish people.

At the same time, however, Tekoah said, "Israel notes with regret and repugnance that the other German state has ignored and continues to ignore Germany's historical responsibility for the Holocaust and the moral obligations arising from it."

Women are urged to create atmosphere of indignation for inclusion in minyanim

By ELAINE KAHN

TORONTO –

Women in Toronto's Conservative congregations must apply public pressure and "create an atmosphere of indignation" if they want synagogues to count them in as part of a minyan, Esther Greenglass, a psychology professor at York University said last week.

"What they should do is take a referendum in each synagogue," Dr. Greenglass told **The Canadian Jewish News**. "They could do it easily with the High Holidays coming up – catch them as they come in."

The Halacha (rabbinical law) commission of the Rabbinical Assembly in New York, which is the international organization of Conservative rabbis, last week decided to allow women to be counted as equals in the minyan.

However, several Toronto rabbis indicated last week that they have no plans for the immediate implementation of this decision in their own congregations.

"I'm not surprised that some rabbis are chauvinistic in their views," Dr. Greenglass, a noted women's activist, said. "Sexism is very much a part of Judaism."

Roslyn Turk, president of the sisterhood at Beth Emeth Bais Yehuda Synagogue, told **The CJN** that "If you're short somebody and there's a woman who's perfectly capable, definitely she should be used."

Mrs. Turk said she would certainly want to help out in a minyan if she was learnec enough, but felt that she isn't.

"I'm not talking about women taking over the world," she said, "but how many times do you walk into a shiva house and they're waiting for that 10th person to waltz in?"

Rhoda Zelitt, president of the Adath Israel sisterhood, said she asked her children, who attend the Associated Hebrew Day School, what they thought of the assembly's decision. They were against it.

"It's against their teaching," Mrs. Zelitt said. "I'm sort of half-and-half – I have to think about it.

"If a woman wants to have an aliyah or take part in a minyan, there's no reason why she shouldn't be able to."

However, because of the time involved in attending synagogue, she added, "Can women do this without sacrificing their family responsibilities?"

Mrs. Zelitt said the decision may be two or three years ahead of its time.

"We're just getting voting privileges for women in our shul, so they're not going to go for this right now," she said.

The decision "wasn't received with enthusiasim" at Beth Sholom's sisterhood meeting last Monday, sisterhood president, Belle Serota, said in an interview.

"I'm not that liberated – I resent being called Ms.," Mrs. Serota said. "My grandparents would turn over in their graves.

"One of the women expressed it for several of us – they like being recognized when they stand up in the shul for Kaddish, but they don't want to take part in the minyan."

Dr. Greenglass added that many Jewish women have "vested interests" preserving the status quo because they've been raised to believe "the only way to make it is to marry a successful Jewish man."

She said they've also been "brainwashed" by rabbis to think "that in fact the only thing they're good for is the kitchen and the bedroom."

This family lives in a wooden transport lift outside Tel Aviv. It is reported that 50,000 Israelis live in substandard housing – a serious problem for the country.

The underprivileged, Israel's blackspot

By GEOFFREY D. PAUL

JERUSALEM (JCNS)–

The officially acknowledged fact that 50,000 Israeli families live in substandard housing and the widely accepted statistic that one in five of her youth are "marginal" – that is, have either been in trouble with the police or are likely to be – expresses the dimensions of Israel's problem of underprivilege.

It also tends to obscure the great achievements of a state at war in establishing not only a total structure of government and ancillary services, but also in creating entire and thriving communities out of diverse peoples with the minimum of resources and, in the earliest days, technological know-how.

These cities and towns are rarely beautiful in aspect or economically or culturally viable, but they do provide decent living conditions for hundreds of thousands, and basic education for their children, of a standard they had certainly never known and which they would have been unlikely to enjoy had they stayed in their original lands of the Orient and North Africa.

Equally, it must be recognized that among the thousands who poured into Israel in the years after the establishment of the state there were myriads to whom Israel's Western style of life was totally alien, who were ill-prepared for playing an adequate part in its upbuilding and who remain so poorly acclimatized that they were unable to provide their children with the home atmosphere which would encourage their children's learning capabilities.

They and their children are the tragic core of Israel's poverty problem and the probability that it will be eradicated in their time is remote indeed. The canvas of their lives is an agonizingly familiar one to social workers and probation officers wrestling with the challenge of halting and reversing what seems to be an inherited pattern of misfortune.

At this stage, some husbands gave up the struggle and relapsed into the middle distance of their memories seeking neither to exercise their authority nor to maintain their households. Others who refused to yield so readily found themselves facing revolt from children liberated by the permissive society around them and wives whose years of fear were transmuted by their liberation not into respect, but scorn.

The mosaic of family life was fragmented and for thousands of families without either the intelligence or the expert guidance which would enable them to compromise not only with society but also with each other, will not be restored. And thus the cycle familiar in every urban society was born.

Where there is no parental discipline to insist on school attendance, there is truancy and, inevitably, delinquency. And where there is truancy there is illiteracy which, in turn, bars access to skilled and therefore well-paid employment. Illiteracy has also been a bar for thousands despite the educative efforts of the armed forces, to military service in a country where such service is the prerequisite to decent employment.

Within this vicious circle revolve smaller and equally poisonous circles. A community with no tradition of secular learning and a high illiteracy rate attracts not the best but the least qualified of teachers and their inadequacy contributes to the perpetuation of poor living standards.

Equally, in an inflationary society, where prices spiral ever upwards, it is the unskilled who come off worst and whose living standards must quickly reflect their disadvantage. In such households, the incentive is for the children to be done with learning as quickly as possible to get them into employment. There is an ongoing process of self-levelling – downward.

This process of change and disintegration, now bitterly repeating itself in some families into the second and third generation of settlers, has continued for over two decades in which the more privileged sectors of society (privileged in the sense that they were bred to take advantage of the Western way of life decreed as the proper one for the Jewish state) have consistently bettered themselves.

CONT'D ON PAGE 14

Canadian criticism 'regretted'

VANCOUVER –

An Israel diplomat, here for an Israel Bonds dinner, told reporters his country regretted Canadian criticism last month for the hijacking of a Lebanese airliner and forcing it to land on Israeli territory.

David Rivlin, consul-general in New York, said Canada was one of Israel's "dearest friends," but nevertheless, his country would take whatever action it thought appropriate to protect its interests.

He told the Bonds dinner that the U.S. would be "selling Jewish blood for Arab oil" if it compromised with threats by the Arab countries.

He said a reduction of American support for Israel would only "whet the appetite of the Arabs for the destruction of the state of Israel."

North York sympathetic to brief on Sunday trade

By ROCHELLE CARR

TORONTO –

North York has been urged to favor Sunday openings of businesses by those who observe the Sabbath on Saturday.

In a brief presented by the Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith, Central Region, under the chairmanship of Rabbi Jordan Pearlson, to the transportation and legislative committee of North York. The fact was acknowledged that "the Borough of North York does not have the legislative authority to institute a Sabbatarian exemption clause in either the Federal or Provincial Lord's Day Acts."

Rabbi Jordan Pearlson

But, nevertheless, the brief went on to urge "that the Borough take no action which would further restrict the rights of those who conscientiously observe a day of rest other than Sunday."

The brief further asked the borough "to recommend to the appropriate legislative body that a Sabbatarian exemption clause be instituted in the Lord's Day Act."

Rabbi Pearlson told the meeting that what constitutes a small business "is the hardest nut you have to crack. This may mean that one or two businesses will slip under the wire, but no legislation is perfect."

The rabbi's main concern was that those who are sabbath observers are not classified with those "whose greed prompts them to stay open seven days a week."

Members of North York council appeared sympathetic to the brief but no speci-

CONT'D ON PAGE 11

Israel Bonds appeal seen likely to bring big synagogue response

TORONTO –

With the active participation of the community's 48 congregations, Toronto appears to be on the threshold of the most responsive High Holy Day appeal for Israel Bonds in the city's 20-year Bond history.

During the past few weeks, behind-the-scenes preparations have been intensified to ensure that all congregants will be provided with an official tab card on which to indicate their Israel Bond commitment.

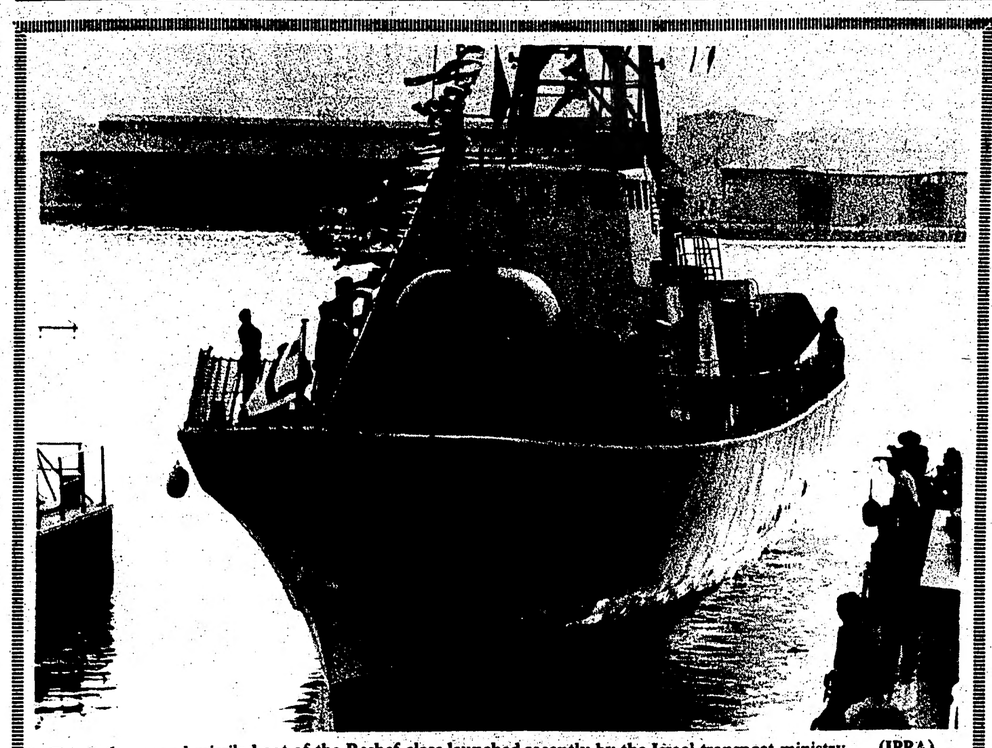
In Toronto synagogues, as in more than 1,000 congregations throughout the United States and Canada, Bond appeals are now an established tradition whereby worshippers express both spiritual and economic kinship with the people of Israel as part of their High Holy Day observances.

This year's appeals take on heightened significance in that each congregation has been asked to accept a new quota providing additional loan funds for jobs for Russian – Jewish immigrants. The immigration of Jews to Israel and their productive settlement there has long been recognized to be the responsibility of all Jews, in all parts of the world.

With immigration to Israel again on the increase, the cost of settling these new arrivals and turning them into constructive manpower keeps mounting. Government estimates put a price-tag of $10,000 on the cost of creating one job for one immigrant head of a family.

This year's over-all quota figure for the High Holy Day appeals is $35 million in Israel Bond commitments. Or, in more human terms, jobs for 3,500 heads of families provided by loan funds from North American Jewry.

WORLD NEWS



This is the second missile boat of the Reshef class launched recently by the Israel transport ministry. (IPPA)

Oslo court frees suspect held in slaying of Moroccan

OSLO (JTA) -

A Norwegian Appeals Court has ordered the release of Michael Dorff, one of the two Israelis arrested in connection with the July slaying of a Moroccan national, Ahmed Boushicki.

The court ordered Dorff's release in the custody of Israeli officials in Norway last week. The ruling was appealed immediately and will have to be decided by the Norwegian Supreme Court.

The appeals court voted 2-1 in favor of Dorff's release, noting that the two Israelis were arrested in the Oslo apartment of Israeli Security Attache Yigal Eyal in violation of the Vienna Convention on diplomatic immunity. The tribunal also upheld Dorff's indictment.

There are "reasonable grounds for suspicion" that Dorff was involved in the Boushicki murder which took place at Lillehammer, 100 miles north of Oslo, the court stated.

Observers here expect the appeals court to reach the same decision in the case against Zvi Steinberg, the other Israeli citizen detained in connection with the murder incident. If the supreme court upholds the appeals court decision, Dorff and Steinberg are expected to be turned over to Israeli embassy officials in Oslo.

But the two, who are widely believed to be members of an official Israeli intelligence group, will be subject to arrest the moment they leave Israeli embassy grounds, observers here said.

Norwegian authorities are also likely to direct an extradition request to the Israeli government should the two be released observers said.

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Terrorism costs Israel $25 million a year

NEW YORK (JTA) -

Israel's Finance Minister Pinhas Sapir disclosed here that Arab terrorism costs his country $25 million a year just to protect its embassies and facilities abroad.

The figure was cited by the Israeli leader as only part of the growing economic burden Israel must bear to meet the soaring costs of defence, immigrant absorption and necessary imports.

Addressing a meeting of American Zionist Federation leaders, Sapir said the cost of living in Israel is one of the highest in the world. He said the government cannot raise prices and, therefore, must subsidize basic products in the amount of IL 1.3 billion annually.

He noted that Israel must pay $300 million more for "basic commodities" imported from the U.S. than it paid in 1971. He said that oil consumption in Israel has soared from eight million barrels per annum in 1958 to 63 million barrels by the end of this year.

"And oil is much more expensive now and is going to be even higher in the near future," he said.

No sign of military line-up

JERUSALEM (JTA) -

Israeli officials expressed skepticism over the possible revival of the "Eastern Front" against Israel by Egypt, Syria and Jordan. They said despite the fact that Cairo and Damascus have announced their resumption of diplomatic relations with Jordan, there were no indications that the three countries reached any military agreement.

The announcement of renewed diplomatic ties was made following a meeting in Cairo between President Anwar Sadat of Egypt, Syrian President Hafez Al-Assad and King Hussein of Jordan. Israeli officials said there were no grounds to believe that Hussein agreed to open his territory once more to Palestinian guerrillas. If any of the parties made concessions, it was the Syrians and Egyptians, the Israeli sources said.

Egypt broke relations with Jordan last April when Hussein announced a plan for the federation of the West Bank with Jordan. Syria broke with Amman after Jordanian forces decimated the guerrillas in a series of bloody battles two years ago.

Israeli sources said that Cairo was smoothing its relations with Hussein because of pressure from King Faisal of Saudi Arabia who has been striving to end Jordan's isolation from the rest of the Arab world. According to the Cairo communique, the three Arab leaders resolved to continue their contacts to achieve agreement on some sort of unified action against Israel. But nothing concrete emerged, the Israeli officials said.

One source here cautioned, however, that "none of us knows what the secret agreement is, and Hussein has surprised us in the past."

Kissinger sworn in

Refers to his Jewish origin

WASHINGTON (JTA) -

Dr. Henry Alfred Kissinger declared on becoming the nation's secretary of state that his origin would contribute to helping him in his strivings for "a world at peace with justice, compassion and humanity."

Jewishness was not mentioned in any form either by President Nixon or Dr. Kissinger in the swearing-in ceremony in the White House, but it was implicit in the concluding remarks by the 50-year-old statesman-historian-teacher who fled from Fuerth in Nazi Germany to America with his parents and brother Walter, in 1938.

Dr. Kissinger's reference to his origin followed his taking of the oath of office with his left hand on the King James version of the Bible held by his mother, Mrs. Louis Kissinger of New York, and with his right hand upraised before Supreme Court Chief Justice Warren Burger. The Bible had been presented to Dr. Kissinger by Nixon who had inscribed it to him in accordance with the chief executive's custom of long standing, the Jewish Telegraphic Agency was informed by White House press secretary Gerald Warren.

This has been done a dozen times during oath-taking ceremonies at the White House under Nixon, he reported. The Bible, containing both the Old and New Testaments, was not opened during the ceremony.

After the ceremony, members of the Kissinger family would not discuss the ceremony or the Bible. The new secretary's father, Louis Kissinger, did say that his wife held the Bible because his son does not have a wife (Dr. Kissinger is divorced) and a woman usually holds the Bible.

The secretary's parents, who are observant Jews, spent Friday night at the Hay Adams Hotel near the White House, and walked to the executive mansion for the ceremony.

Welfare body faces charge over Israelis

SYDNEY (JCNS) -

The New South Wales Board of Deputies has been told that the Australian Jewish Welfare Society refuses to assist Israelis who migrate to this country.

The allegation was made by a deputy, Julius Nadel.

A director of the Welfare Society, R. Kandy, told the meeting that his organization has always stood by the principle of not encouraging emigration from Israel.

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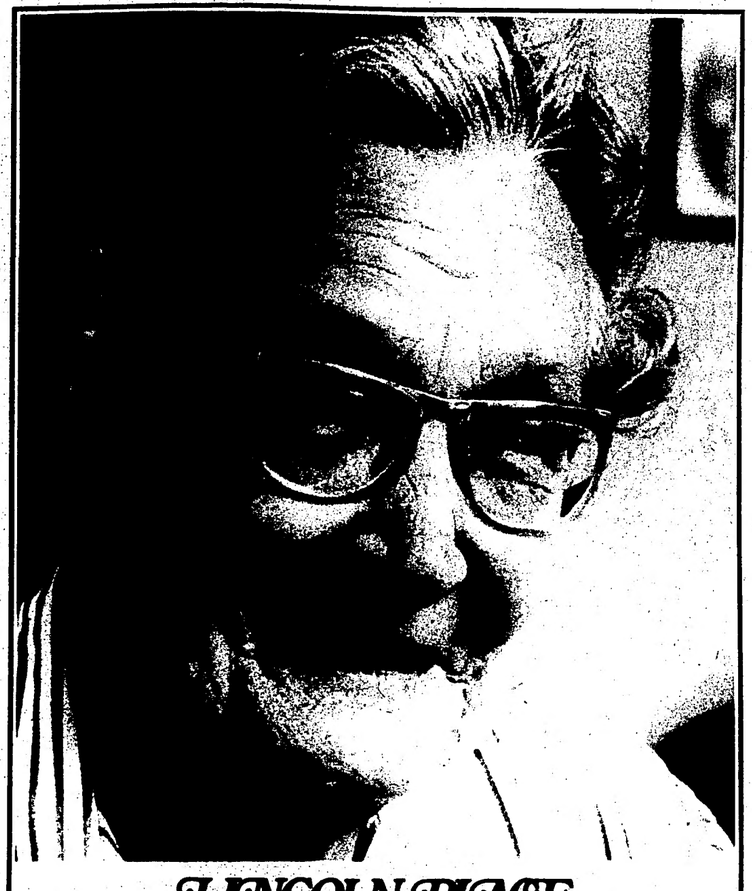

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OF DREAMS INTO REALITY;
MAY IT USHER IN A NEW ERA OF PEACE
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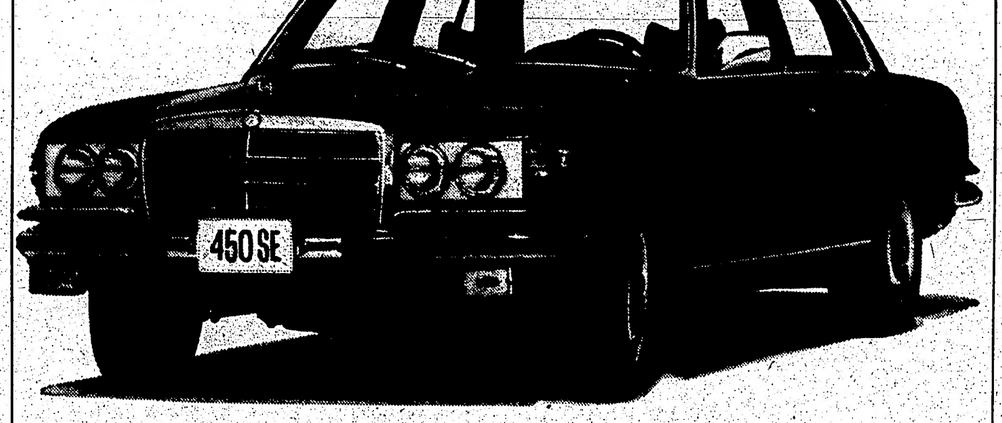

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Bond Campaign Focuses On Holiday Appeal

The approaching High Holy Day appeal will provide the major thrust of help to Israel and will largely determine the outcome of the 1973 State of Israel Bond Effort, declared Donald Lipman, General Chairman in issuing a progress report to the community. Approximately $4,500,000 has already been raised in the drive to date. "This, together with the pledge of support which Toronto Jewry will make during this, the holiest and most meaningful period in the Jewish calendar, will decide whether we will achieve our goal and obligation of $12,000,000 for the year," he said. "If we do not do enough and if we do not do it now, Israel will be unable to provide the funds, the jobs, and the means to keep open the doors to our oppressed Russian brethren and Israel will not be able to maintain the security which thus far has deterred her enemies from going to war." The General Chairman reiterated the message he has heard this year from Golda Meir, from Finance Minister Pinchas Sapir and other top Israelis, that Israel's total security depends on her economic strength and her economic strength depends on the continued flow of development dollars through Israel Bond investments.

Women's Division Chairman, Mrs. Norman Epstein reported that the women of Toronto already have raised more than $500,000 and are expected to exceed the more than $1,250,000 they raised last year. "I call upon every woman in our city to stand up and be counted and to meet their personal obligation through a personal pledge and purchase of Israel Bonds," she said.

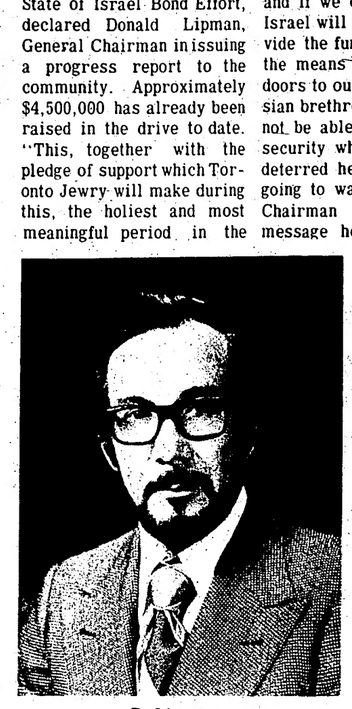
The progress made thus far has been due to several early campaign and pre-campaign functions and to the support and effort of a number of outstanding Jewish leaders.

Approximately $1,000,000 was obtained in the Miami campaign this winter, in honor of Golda Meir's appearance. The Trustee Dinner, hosted by Mr. and Mrs. A. E. Diamond, brought in nearly $1,000,000 additional, and the Guardian Dinner, officially opening the campaign, chaired by Dr. Henry S. Rosenberg, Q. C., boosted the total another $350,000.

Subsequent events, including the opening Women's Division Sponsor Tea, at the home of Mrs. Felix Opatowski; a special reception for Finance Minister Pinchas Sapir, hosted by Mr. and Mrs. Ray D. Wolfe; a cocktail reception for Ambassador Netanel Lorch, sponsored by former Israel Bond Chairman, Morris Kaufman; and a dinner by Yorkdale Lodge B'nai B'rith in preparation for the honoring of Michael Finkelstein, yielded substantial additional dollars.

Other B'nai B'rith Lodges, Landsmanshaften, Pioneer Women and similar Israel-minded organizations have contributed their share. Campaign events to date were capped by an overflow gathering at the Four Seasons-Sheraton recently to honor Irving Ungerman at a Dinner sponsored by the Food and Sports Celebrity Divisions.

Mr. Lipman and Mrs. Epstein noted that the number of Bond participants has increased. "We are pleased that the number of Israel Bond supporters is up 10% over the same period last year - but this growth and more is needed if our community is to meet its responsibilities to our people" they said. "At the time of the year when the upbuilding of Zion and the memory and survival of Jerusalem calls to us most strongly, that is the time when we must make our prayers meaningful with action. The most dollars we can send to Israel, is the least we can do."



D. Lipman

Mrs. N. Epstein

Harry Frank

M. Shecter

A. Harris

M. Finkelstein

M. Flicht

Dr. N. Shaul

There are special qualities which distinguished Toronto's corps of volunteers who serve as visiting speakers at High Holy Day Bond appeals in congregations throughout the city. It requires a self-less dedication on the part of these deeply committed men to research, study and prepare the address they will make to their assigned congregation; in addition to fasting, to walk from their homes to distant synagogues; and to give up being with their own families on this holiest of days.

It is a personal sacrifice gladly given, which asks only one reward. That is, the maximum number of tabs turned over by congregants on their High Holy Day pledge cards at the conclusion of the address.

In the final analysis, this is what makes this deed a special "mitzvah" - - because through its success, the State and people of Israel are helped to survive and progress. And it is as well a reciprocal "mitzvah" for all participants, because according to the commandments of the Torah of Israel, a loan is the highest form of charity, as specified by Maimonides and the Shulchan Aruch..

Among those who have been regular members of the High Holy Day Speakers Corps are: Irving Chapley, Murray Ehrlick, Louis L. Fenkell, Morris Flicht, Harry Frank, Philip Goldman, Max Goody, Arthur Harris, Julius Hayman, Harry Pachter, Dr. Norman W. Shaul, Max Shecter.

Bonds' President Extends New Year's Greetings

In his New Year's message as President of the State of Israel Bonds, Canada, Mr. Allan Bronfman reminded Canadian Jews of their obligation to preserve Jewish values and traditions, stressing how they could help to fulfill these objectives by active participation in the State of Israel Bond program. Mr. Bronfman's message was issued on the eve of the Jewish High holy Days.

"Your loan to Israel through investment in State of Israel Bonds will help Israel continue along the road of outstanding achievements and progress which marked her first quarter century of Renaissance. It would also demonstrate our solidarity with the Government and people of Israel in their struggle to make that country a beacon of light for humanity" said Mr. Bronfman. Pointing to Israel's major problems as defence, the deprived sector of the population and the economic integration of Russian Jewry, Mr. Bronfman continued, "The people of Israel are prepared to continue to shoulder the burden of defence both physically and financially, but when it comes to alleviating problems such as integrating immigrants and upgrading job opportunities for thousands at the poverty-line level, Israel cannot manage alone and turns to Canadian Jews and elsewhere in the free world for assistance. Some $1.7 billion is required for essential services in 1973" Mr. Bronfman said adding, "This was even more than what was budgeted for defence. Israel Bonds must provide a major segment of this commitment."

Continuing Mr. Bronfman said, "Thousands of transplanted Russian Jews are clamoring for jobs and housing. Israel wants and needs this ever increasing flow of immigrants representing as it does, a great wave of constructive and creative manpower, as well as people committed to the basic goals of building Israel.

A. Bronfman

"How happy a New Year it will be for Israel, as well as for the Jews waiting to go to Israel, will depend on our willingness to invest in Israel. The future of the nation depends not only on the people of Israel but Jewry in the free world. We must strengthen Israel to ensure a Happy New Year 5734; hopefully a year of redemption and peace for Israel, world Jewry and all mankind."

Message from Israel's envoy

As we approach another year, our Arab adversaries approach another concerted attempt through the U.N. General Assembly to question Israel's very right to exist and to weaken her posture. And once again they are

T. Meron

doomed to fail in pursuing this unrealistic goal. Israel is constantly being strengthened, her vital and economic consolidation constantly being deepened, her tenacity in her search for a just, honorable peace through meaningful negotiations without prior conditions, constantly grows.

Against this background, while our Arab neighbors threaten to resume their shooting war, we face another year of continued terrorism by Arab groups avowedly bent on destroying Israel and supported in their murderous activities by Arab governments who supply, sustain and provide sanctuary to these groups.

Meanwhile, substantial immigration to Israel continues from all the continents, but particularly from the Soviet Union, enriching Israel's economy and contributing to her increased national production and export drive. International inflation and the devaluation of the dollar have greatly increased Israel's financial needs.

Israel's deterrent strength remains the sole real guarantee of eventual peace and stability in our region, and therefore must be maintained and nourished at whatever cost, while her mission of absorbing and integrating tens of thousands of immigrants must simultaneously be pursued without slackening.

This means that even greater investments must be made in Israel's economy so that neither of our central tasks will suffer, and the vital role played by Israel Bonds thus grows ever more important in the fight to achieve full economic independence coupled with the struggle to ensure a lasting peace.

L'Shana Tova!

You'll Be Interested To Know...

1. When you buy an Israel Bond you give a loan to the people and State of Israel which pays 4% a year, on the 15-year Fifth Development Coupon Bonds or 180% of the issue amount on the Savings Bonds.
2. Since 1951, Israel has received more than TWO-AND-A-QUARTER BILLION dollars from the sale of Israel Bonds in 30 countries of the free world.
3. Israel has already repaid all Bonds which have come due, MORE THAN 50% of all Bonds sold, and has NEVER DEFAULTED on any payment of principal and interest on due date.
4. Israel Bonds have been purchased by the portfolios of more than 200 of the 300 largest Banks on the North American continent.
5. Israel Bonds have great flexibility for their purchasers because you can . . .
   a) Use them as collateral for loans
   b) Use them for tourist expenses when visiting Israel
   c) Use them for investments in Israel
   d) Redeem them in full as part of the estate of the Bond-holder.

EARN THE GREATEST DIVIDEND OF ALL – KNOWING YOUR BOND INVESTMENT IS HELPING ISRAEL SURVIVE AND REMAIN A HAVEN FOR OUR OPPRESSED BRETHREN.

An active committee of Toronto lawyers are involved in planning details of the Dinner in tribute to The Honorable Mr. Justice Bora Laskin. Among those on the committee are: left to right: John J. Glass, Milton Rusonik, Ralph Back, Dr. Henry S. Rosenberg, Q. C., Aubey Moses, Q. C.

A quartet of brothers, Sam, Jack, Saul and Syd Troster, will receive fitting recognition by members of their industry for their "exemplary leadership in Israel's cause" when the Shoe and Leather Division of the Toronto Israel Bond Drive holds their Bond Tribute Dinner-Dance on Saturday, November 17th.

"This is the first time in Toronto Bond history that four brothers have been joint honorees at any Award Dinner, and this coupled with the high respect in which the Troster brothers are held by friends and community points to an event of unusual significance for our industry, and for our Bond campaign," declared the dinner co-chairmen Al Mandel and Jack Summers.

A large and enthusiastic committee of colleagues within the Shoe and Leather Division are already at work on the first phase of the undertaking - setting up the advance parlor meetings for bond enrollments. To date, four such pre-dinner events have been finalized with Al Mandel, Nate Feiman, Eddie Schmeiser and the Trosters serving as individual parlor meeting hosts.

Synagogue activities campaign's heart

Synagogue activities have always been the heart of the Israel Bond Campaign. In addition to their High Holy Day Appeals, many congregations make it a tradition to schedule other Bond events during the campaign period, either prior to or following the Appeals. Beth Emeth Bais Yehuda held a Selichot Night Bond Reception on September 22nd; Beth Sholom are having an advance Bond sales meeting with Joey Russell on September 30th; and Beth Jacob have scheduled their advance sales effort for Wednesday, October 3rd.

Adath Israel Synagogue will hold a Bond Breakfast on Sunday, October 28th, as a prelude to a major event scheduled for a later date. B'nai Torah have chosen Sunday, November 4th for their "Bond with Israel Breakfast," with Dr. Norman W. Shaul as guest speaker. On Sunday, November 25th, Clanton Park Congregation will hold a Bond Dinner of unusual significance to members and the community-at-large with the former spiritual leader of the congregation, Rabbi Dr. Nachum L. Rabinovitch making a special flying-visit from his post in England, to be guest speaker for the occasion.

L. Burke

L. Fenkell

A. Eisen

S. Sporn

The community spotlight will shine brightly upon these dedicated Israel Bond volunteers whose example has motivated and inspired countless others to join them in this cause.

Award recipients and their organizations and synagogues which are sponsoring special dinners and whose dates are now finalized include: The Honorable Mr. Justice Bora Laskin, Justice of the Supreme Court of Canada will be guest of honor at a Tribute Dinner tendered by the Lawyers Division for Bonds on Sunday evening, December 16th. A distinguished roster of jurists heading the Honorary Committee include The Honorable Mr. Justices Charles L. Dubin, Allan Goodman, Mayer Lerner and A. H. Lieff. Among those serving on the Patrons Committee are H. W. Arthurs, Prof. Stephen Borins, Austin M. Cooper, Q. C., Prof. M. L. Friedland, Edwin A. Goodman, Q. C., His Honor Judge B. W. Grossberg, Prof. Horace Krever, Isador Levinter, Q. C., His Honor Judge B. Barry Shapiro, Nathan Strauss, Q. C., and His Honor Judge Harry Waisberg.

Yorkdale Lodge B'nai B'rith will honor Michael Finkelstein at a Tribute Dinner on Saturday, November 24th, at Adath Israel Synagogue.

Beth Sholom Synagogue will honor their president Louis Burke on the occasion of a special Bond event scheduled for Sunday evening November 18th.

Alex Eisen, a Co-Chairman of the Synagogue Division for 1973, has been singled out for recognition by B'nai Israel Beth David Synagogue at a Bond Tribute Dinner to be held at the synagogue on Wednesday, November 7th. This will be preceded by a series of advance parlor meetings being hosted by the honoree (October 9th). Ralph Snow (October 22nd) and Arthur Rose (October 23rd).

Sol Sporn will be the Bond Award recipient for Beth Emeth Bais Yehuda Synagogue at a Tribute Dinner on Tuesday, October 30th. Hosts for advance parlor meetings in his honor include Nathan Arback, Synagogue president; Max Guttman and Norman Climans; and Mr. and Mrs. Keith Alexander.

Nine Toronto congregations to join in High Holiday Appeal

Toronto's most significant achievement for Israel through State of Israel Bonds is expected during the Yom Kippur observance. Forty-nine congregations will assist in the 5734 (1973) High Holy Day Appeal, exceeding the number taking part in any previous year. The appeals have been organized in the various congregations under the leadership of the bond chairman with the co-operation of the presidents and the encouragement of the rabbis. Their names and congregations are listed below.

ORTHODOX CONGREGATIONS

SYNAGOGUE	RABBI	PRESIDENT	BOND CHAIRMAN
Agudath Israel		Moishe Zolty	Horst Tenenbaum
Anshe Misk		Gordon Mandell	Joe Lottman
Associated Hebrew Schools (Bathurst St. Branch)	Jack Burke (acting Rabbi)	Louis L. Fenkell	Gerald Fenkell, Gordon Donsky, Sholem Goodman
(Finch Branch)		Louis L. Fenkell	Julius Wiener
Beth Lida Forest Hill		David Green	Jack Kahn and Miles Halberstadt
B'nai Torah	Shmuel Stauber	Arthur Rosenblum	Jack Katz and Leo Snowball
Beth Israel		Jack Katz	Sam Faivish
Beth Jacob V'Anshei Drilda	Moses J. Burak	Louis Waxman	Dr. Norman W. Shaul
Clanton Park	Jerome Kerzner	Sol B. S. Edell	Theodore Green
Chevra Shass		Abraham Biderman	Alexander Richman
Kielcer	Jacob Emmanuel Schochet	Abe Richmen	Irving Litvak and David Wolgelerenter
Kiever		Sam Ross	Alex Mest
Machzikei B'nai Israel		Harry Pearlstein	David Sibilia
Mogen David Sephardic		Sydney Bendahan	Irving Goodman
Moriah	Dov Yehuda Schochet	Irving Goodman	Isaac Pinto
Petah Tikvah Anshe Castilla		Leon Oziel	Julius A. Shapiro
Shaarei Shomayim	Henry Hoschander	Mark Gross	Harry J. Halberstadt
Shaarei Tefillah	Meyer Berglass	Murray Freiberg	Avrom Weintraub
Shaarei Tzedec	Israel Frankel	Dr. Joseph Greenberg	Baruch Kafri
Shomrai Shabath	Geddalia Felder	Edward Winer	Morris Heuer
Stashower-Silpia		Morris Heuer	Frank Silverberg
Torah Emeth Viewmount	Marcus Ochs	Chil Elbaum	Elmatzah Shein
Torah V'Avodah (Vaughan Rd.)		Nahman Sokol	Cudic Weinberg
Torah V'Avodah (Wilson Ave.)		Hyman K. Cohen	Hyman K. Cohen
Yavneh Zion		Nathan Shields	Nathan Shields
Yeshiva Tora Chaim	Abram Aaron Price		

CONSERVATIVE CONGREGATIONS

Adath Israel	Erwin Schild	Ben Marks	
Adath Sholom		Mike Rogow	Irving Roth
Beth Am	Kenneth M. Tarlow	Norman Norenfeldt	Saul Yable
Beth Emeth Bais Yehuda	Joseph N. Kalman	Nathan Arback	Max Guttman and Max Strauch
B'nai Israel Beth David	Albert Pappenheim	Maurice Cohen	Jack Kruger and Herbert Greenbaum
Beth Meyer	Aaron Zimmerman	Sam Yuchtman	Sam Pasternack and Henry Kanarek
Beth Radom		Willie Brown	Abie Glass and Izy Green
Beth Sholom	David Monson	Louis Burke	Norman Shapiro and Dr. Morton Brown
Beth Tikvah	Herbert Feder	Dr. Norman Levine	Morty Nogil
Beth Torah	Michael Celniker	Benjamin Nidelman	Irving Newman
Beth Tzedec		Dr. Fred Weinberg	Dr. Harvey C. Shaul
Bonschov Centre		Israel Appel	Ben A. Himel
Pride of Israel	Harold Lerman	Ben Smith	Morris Zimmerman
Labour Zionist Alliance		Harry Weinstock	Max Sherman
Habonim	Reuben Slonim	Gangolf E. Herman	Hugo J. Loebel
Hebrew Men of England		Paul Rubin	Charles Druiz
King David		Alex Ogden	Alex Ogden
B.B.Y.O.			
Beth Hazicharon Congregation (Mertirok Templome)	Dr. Zoltan Zagon	Andrew A. Veidlinger	Tibor Stern

REFORM CONGREGATIONS

Holy Blossom	W. Gunther Plaut	Irving Sussman	Irving Borins and Jacques H. Baruch
Temple Sinai	Jordan Pearlson	Leon Bernstein	Sam I. Shapero
Temple Emanu-El	Arthur Bielfeld	Nathan L. Leipciger	Mrs. Sue Weingott (Michael)
Temple Har-Zion	Michael Stroh	Philip Epstein	Larry Steinhauer

ADVANCE NOTICE!

THE ALL-STAR CHANUKAH FESTIVAL FOR ISRAEL

SUNDAY, DECEMBER 9, 1973

O'KEEFE CENTRE

A stirring theatrical tribute to the State of Israel surpassing in excitement, drama and color anything ever presented here before.

Preferred seats for both performances, matinee and evening, will be assigned upon request in accordance with the date of receipt of payment for Israel Bonds in each category of purchase.

Just Don't Worry About Israel– DO SOMETHING!

Don't worry about Israel—just because there's no end in sight to the long struggle for peace in the Middle East, and her cost of defense in 1973 will be approximately $5 million a day.

Don't worry about Israel as she is called upon to receive the largest immigration in recent times—reminiscent of the mass waves of immigrants who came in during the early years of the state; by the tens of thousands.

Don't worry about Israel as she faces a backlog of internal problems accumulated since 1967 which cry out for immediate action—to improve the economic and living standards of the disadvantaged sector of the population.

Don't worry about Israel—about the sacrifices of her people whose tax rates are among the highest anywhere in the world—and who must tighten their belts even further through compulsory and voluntary loans to the State.

Don't worry about Israel—about how she will be able to generate the economic power to carry all her present crushing economic burdens, and still build and develop for the future.

Don't just worry about Israel—

DO SOMETHING

Do something to help Israel solve the problems that trouble her and her friends.

Do something to enable Israel to push forward with her economic development program.

Do something to finance the building of highways, irrigation projects, and electric power plants.

Do something to furnish the loan capital to provide housing and jobs for Israel's growing population, especially those now living on the poverty line.

Do something to help Israel create new industries to increase production of goods for export to expand her trade and commerce.

Do something important and decisive now—today. **Buy Israel Bonds** which have been the central instrument in the growth of Israel's economy during the past 22 years. **Buy Israel Bonds** to give Israel the economic means to achieve her hopes for peace and freedom.

SAY 'YES' TO ISRAEL
BUY AN EXTRA BOND
THIS YEAR

Editorial page

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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Candlelighting: Toronto 6:47; Montreal 6:24

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Help procrastinated too often is help denied--buy Bonds today

Between now and Yom Kippur, all of us will be asked to renew our commitment to help Israel – by loaning dollars through State of Israel Bonds. This year there is special concern in Jerusalem that because of the relative quiet on the borders, Jews the world over will be nonchalant and meandering in making their pledges.

Since tight security is enforced wherever official Israelis travel, no "Munich Massacre" is expected, and we pray that none will erupt. But to too many Jews in North America, no blood in the streets means delay in dollars.

Nothing could be more disastrous than this apathy. The history of our people reveals too many times when postponement of action meant tragedy.

The story is told that in 1933 just before Hitler's rise to office, the leaders of the Jewish community of Germany were called together and told that if they could raise five million marks, there was an excellent chance of preventing Hitler's ascension. They had three months to pay, but pledges had to be made then. Sufficient commitments were not forthcoming and the meeting broke up in indecisiveness.

Five years later, right after **Kristallnacht** ("Night of the Crystals" where every synagogue in Germany was vandalized) the German government called together the leaders of the Jewish community and levied a fine of five billion marks – to be paid within 24 hours – and it was! Too late was as damaging as too little!

When war broke out in June 1967, Toronto Jews, like Jews the world over, poured out their wealth in unprecedented sums. However glorious our response, it had nothing to do with the outcome. The battle was decided on the first day. What did make a difference was dollars sent the preceding year – and the years before that. Survival was assured because Israel was strong before the fighting flared.

The picture today is not much different. Israel can be militarily secure only if she is economically strong. Israel can continue to pay its defence burden only if we help with other crucial segments of the economy – factories, farms, hospitals, roads, ports, absorption of immigrants – all the projects which Bond dollars make possible.

But only support today can make our brethren strong enough to avoid war **tomorrow** – or to survive, if fighting is forced upon them again.

The time to help our brethren is now. Help delayed too often is help denied. To those who say "I'll buy my Bond tomorrow," tomorrow is already here!

Around the world, Jews are observing the High Holidays. In Toronto's Magen David Sephardic Synagogue (left), woman kisses Torah during services. At Boy's Town Jerusalem, Yehuda Leviov, a recent Russian immigrant from Azerbaijan, celebrates his first Rosh Hashanah in Israel. He is one of many Russian immigrants studying there. Photos by Jacob El–Baz

Guest editorial

Either U.S. finds way to save its soul or we are lost in 5734

By RABBI BERNARD BASKIN

The shock of Watergate remains. Out of the welter of words and emotions a number of salient moral questions emerge.

Are arrogance and disdain for the rights of the electorate inevitable by-products of political authority? Does the quest for national security justify prevarication and chicanery? Was it really in the national interest for the Nixon regime and its military arm to hide from the American people the massive B-52 bombing in Cambodia? Did national security justify breaking into a psychiatrist's office and stealing the files of one of his patients?

Does the president of the United States, or any elected official, have the moral right to record private conversations without the knowledge or permission of the other party? Has government grown so complex and impersonal – and international negotiations so delicate – that truth must be disregarded as a casualty of the cold war?

At the conclusion of World War II, the United States insisted at the Nuremburg trials that an individual was responsible for his actions. He could not escape punishment by pleading that he was simply following orders, a hapless puppet or marionnette dangled by others. Yet, both Viet Nam and Watergate have amply demonstrated that officials in the military and higher reaches of government have suspended conscience and sensibility on orders from above.

How can honest elections be maintained, given the flood of illegal campaign monies and the influence of private corporate wealth? Are "dirty tricks" to be taken for granted as part of the new ethical code of our time? Did the question of right and wrong ever occur to leaders of the administration when urged to commit crimes on behalf of the president of the United States?

A popular American columnist, has written that what most people care about are prices, food, sex, sports, kids and government – in about that order. Can religion establish a new priority of values? It appears that many Americans were angry and disturbed that the televised Watergate hearings deprived them of their favorite soap operas.

Is the attention span of the average citizen so limited that boredom must replace vigilance and concern? Can religion break through a cordon of cynicism and apathy and reassert the primacy of "justice, mercy and humility" in human relationships? Have such qualities as moral fervor, self-discipline and altruism been discarded in a society awash with escapism and fantasy?

History records that the Great Wall of China was a huge structure, erected with a great expenditure of money and labor. When it was finished it seemed to be a perfect way to gain national security. But within a few years of its building, it was breached, not by breaking down the wall, but by bribing the gatekeepers. The stones held but human character crumbled.

The true glory of a nation consists not in the extent of its territory, the richness of its forests, the majesty of its rivers, the heights of its mountains – but in the depths of its moral system. Far more important than a standard of living is a standard of life that includes integrity, humility and human decency.

Rosh Hashanah is a time for spiritual and physical housecleaning. It is an opportunity to acknowledge errors of the past and to move on to new vistas of hope and possibility. Watergate emerged out of pervasive social disorder and ethical confusion. The degradation of the U.S. may drag down Canada in its wake. Either America will find a way to save it soul in the New Year – or we are all lost!

Rabbi Baskin is spiritual leader of Temple Anshe Shalom in Hamilton.

Mourn veteran community leader

The death of John Glass at the age of 76 removes from the Toronto community a man who was deeply involved in public and Jewish communal life. One of his last acts was to attend an Israel Bonds meeting.

Born in England, Mr. Glass came to Canada in 1907. He graduated from University of Toronto in 1917 and that year served overseas in the First World War as a member of the 58th Battalion, C.E.F. Upon his return from overseas, Mr. Glass entered Osgoode Hall Law School and was admitted to the bar in 1921.

His public service began in 1928 when he was elected to the Toronto Board of Education as a trustee for the old Ward Four. Later he became a city alderman for the same ward and in 1934 made a successful entry into provincial politics by winning a seat in the Ontario Legislature as a Liberal. He represented St. Andrews riding until his defeat in 1943.

Mr. Glass served as president of the Toronto Zionist Council and was a member of the national executive of the ZOC. For 10 years he served as president of the Canadian Federation of Polish Jews. He was founder and first president of the General Wingate branch of the Canadian Legion, a past president of Toronto Lodge, B'nai B'rith, and a Mason.

It was a long and useful life, one not free of adversity. His passing severs another link with a vivid and exciting era of our history as a Jewish community.

Thanks for the Pontypool memories, Joe

By SAM CRYSTAL

TORONTO –

Dear J. B. Salsberg:

Ah, J.B., it was so nice to see you extend your delightful nostalgia beyond the city limits and out to Pontypool, my country.

A real place? You can bet your Uncle Eliezer. I was born there, my father farmed there and my mother there began a summer resort which ultimately turned Pontypool into a poor man's Muskoka.

Such nostalgia. For my brothers and sisters and for myself you opened a floodgate. "The immigrant's new Moses, Moyshe Yookle . . ." to whom you referred was our uncle, a legend in our family and to all who knew him. With his flowing white beard, my uncle was as out of character in rural, Protestant Pontypool as your uncle would be midst the horsey set at hunter trials.

Like your Eliezer, the fetter Moyshe Yookle was a home spun philosopher who was not above mixing a talmudic metaphor. He knew every politician or man of influence . . . at least he charmed them into believing he knew them whenever he needed a favor, most often for someone else.

To his nephews and nieces who lived on the farm across the road, he was both fearsome patriarch and delightful comic. With one indignant shout: "Oh! a fetter?" he could silence our howling dog and by reaching into his pocket where there seemed to be an endless store of sour candies or kandel tsikeh, he could win the eternal devotion of a child of the Depression. He was our private Santa Claus.

His hospitality to visitors from the city (we never called it Toronto) gave origin to Pontypool's reputation as a nice place to visit. Every passerby was treated to a few pieces of shmaltz herring and black bread and if he especially liked you, a bottle of beer made by the fetter himself. He taught my father how to make beer but for some reason, either the bottles exploded or the corks popped out. And that's how I learned to swear in Polish.

Moyshe Yookle Bernstein, pioneer of the Pontypool saga. Picture was supplied by the patriarch's grandson, M. Bernstein.

He was an unique man but no more unique, I suppose, than the Jewish community of Pontypool farmers. At one time in the '30s it included Moyshe Yookle Bernstein; his brother-in-law and my father, Abraham Crystal; the Samuels family, later better known as toy manufacturers; the Whites, the Pearlsteins, the Manettas, the Lofchicks (although Meyer Lofchick was more of a trucker than a farmer), the Switzers and the Beslins. We even held High Holiday services in Pontypool whenever Moyshe Yookle could con a Bal Tvilah with a Sefer Torah out to the hinterland.

To augment a meagre dirt farm living, most of these families took in summer "pleasure leiter" for the grandiose sum of $10 a week including all you could eat. Thus the genesis of a Jewish resort community.

A true anomaly. No mountains (but oy de luft), no lake, just a muddy leech-infested pond. But for 25 years it grew and flourished. At its peak it contained four resorts, hundreds of cottages, four swimming pools and even a synagogue.

It was my father's dream to have a shul in Pontypool but he did not live to see it built. When finally built, his name and that of my mother were engraved on the cornerstone.

With the affluence of the '50s and '60s, Pontypool went into decline and an era came to an end. Now the resorts are closed, torn down, the cottages are empty and the hills where once factory Yidden, on a week's vacation sunned themselves, are now covered with Christmas trees and tobacco plants, the more recent cash crops. (If my father only would have known that you could grow tobacco profitably in Pontypool's sandy soil.)

I thought by now everyone had forgotten Pontypool. Everyone, I guess, but you, Joe. Thanks for renewing the memory.

Correction

The first line in the headline of the guest editorial by Rabbi Joseph Kelman (Sept. 21), "Use business principles for shuls" was contrary to what was in the editorial. **The CJN apologizes for the error.**

More Jews ethnically

Radical reversal revealed in census figures for 1971

By B. G. KAYFETZ

Canadian Jews have been fortunate with their government's census. Every 10 years since 1871 there has been a tabulation of the country's population and each religious and ethnic grouping has had a reasonably accurate count taken. American Jews, whose country has a constitutional hang-up about counting by religion or officially asking for religion, are not this fortunate. Failing an official tabulation of religion they have had to resort to estimate, guesstimate, the "Yom Kippur" method and other dubious devices. Their figures as a result have been much less authoritative than ours.

Jews alone, of all the groups inhabiting Canada, find themselves counted in two ways – as a religion and as an ethnic group. This applies to no other entity in Canada we know of. Ukrainians are Ukrainians by ethnic origin but may belong to several religious categories: Orthodox Church, Uniate, or various Protestant denominations. Italians have one ethnic origin but share their religion (Roman Catholic) with various other ethnic entities – Slovak, Irish, French Canadian. Only the Jews have this unique duality.

Until 1941 the figures for the two Jewish classifications were fairly identical. In 1931, for instance, there were 156,726 Jews by ethnic origin in Canada. Counting them by religion there were 155,766, a difference of merely 960, representing persons of Jewish ethnic origin but of non-Jewish religion. This difference could easily be accounted for. It could represent the children of a Jewish father and non-Jewish mother, who take their ethnic origin from their father (according to the Canadian census rules, not the Halacha) – and have adopted their mother's faith. Or it could have represented persons of Jewish birth converted to Christianity. The discrepancy in any case was numerically negligible.

In 1951 and 1961 the situation changed. Fewer Jews were showing up in the statistics as of Jewish ethnic origin than of Jewish religious affiliation. In 1951 there were 204,836 Jews in Canada by religion but 11.3% fewer were Jews by ethnic origin. In 1961 the gap was as high as a differential of 31.9%. There were 254,368 Jews by region and only 173,344 by ethnic origin.

The reason for this could be guessed: greater nativization, a higher degree of assimilation and acculturation, more Jews who, not knowing Yiddish or Hebrew, perceived themselves as not being Jews "ethnically" though clearly identifying with the Jewish religion. Perhaps it was the Canadian version of the Will Herberg theory which declares the tripartite division of America into Catholics, Protestants, and Jews, not recognizing the ethnic subdivisions of Irish, Pole and Italian (which merge into Catholic) or German, Anglo-Saxon and Scandinavian (which merge as Protestant).

Perhaps even among Jewish immigrants especially from Western Europe (and even from Central and Eastern Europe) there was some greater degree of Anglicization, Polonization of Magyarization than a generation before.

One of the consequences of this decline in the figures of Jewish "ethnicity" was that for the censuses of 1951 and 1961 these were disregarded by scholars and statisticians and it was the religious designation of Jewry whose data were regarded as reflecting the accurate picture.

But the 1971 figures – which, by the way, are only now limping in belatedly despite the vaunted computerization – shows a radical reversal to this trend.

The 1971 figures show that in that year there were in Canada 276,000 Jews by religion but ethnically there were 297,000, i.e. 21,000 more.

The same difference applies to the province of Ontario: 125,000 Jews by religion but 135,000 Jews by ethnic origin.

Likewise for Quebec: 111,000 Jews by religion; 116,000 Jews by ethnic origin.

How has this come about? Has there been an ethnic re-awakening among Canada's Jews on the model of "Black Pride" in the USA? If so, among what groups is it most noticeable and is it a strong enough trend to reverse a 30-year-old direction? Does this portend a rejection of the "religion" label or a denial of the religious authority image? Or does it merely reflect the manner in which the questions were put by the enumerators or interpreted or misread by the subjects?

As it is, many persons were disappointed that in 1971, for the first time instead of taking a head-by-head count, only every third household was questioned on ethnicity and religion. The reader will note that the 1971 statistics are invariably in round figures because of this approximate rather than exact means of gathering the data.

What we now need is a demographer of the stature of Louis Rosenberg with insight, clarity and seychel to tell us the meaning of this new statistical reversal in terms of Jewish self-perception and self-consciousness.

Mr. Kayfetz is executive-director, Canadian Jewish Congress, Central Region.

ask the rabbi

Old Testament and S. Africa

1. An Anglican priest recently referred to South Africa as "that haven of Old Testament ethics." Do you agree with this libel on the Old Testament?

Jews, let it first be said, do not call the Tenach the "Old Testament." It is only when the "Old" Testament is contrasted unfavorably with the "New" that its ethics are said to be inferior. Jews have the Torah, which means the Bible as interpreted by Jews, not by the adherents of rival religions to Judaism. In the Jewish interpretation, all the harsh passages, such as those dealing with the extermination of the Canaanites, are made a dead letter while the injunctions to pursue justice and to love the neighbor are read as permanently binding obligations of the divine law.

The priest to whom you refer ought to have been aware, in any event, in this context, of the marvellous eleventh chapter of the book of Genesis, in which all the nations of the earth are described as members of one great family, and of Amos chapter nine verse seven: "Are ye not as the children of the Ethiopians unto Me, O Children of Israel? saith the Lord. Have I not brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?"

(Copyright by the Jewish Chronicle News Service)

Three out of four Danish Jews marry out of faith, according to three years of research by scientist

By TORBEN MEYER

COPENHAGEN (JCNS) –

A total of 250 people were interviewed for the first statistical and cultural-sociological analysis of the Danish Jewish population which has just been published here. Entitled **Danish and/or Jewish?** the book which claims that three out of four Danish Jews "marry out," is the result of three years' research by Jacques Blum, a young Danish Jewish scientist.

The book (published by Messrs. Gyldendal of Copenhagen) records that the Jewish population of Denmark totalled 5,499 three years ago. Since then about 3,500 refugees have arrived from Poland but it is estimated that only some 1,800 want to remain as tax-paying members of the Danish Jewish community.

Danish Jews, of which slightly more than half are women, make up .1% of the population of Denmark, while in Britain, France and the United States, the communities form 0.8%, .1%, and 3% of the total population of those countries, the book states. Only 5% of the Danish community lives outside the capital, Copenhagen.

There are 159 members of the Orthodox Machzike Hadass, in Copenhagen, of which 58% are women and 42% are men. Questioned on the difference between the number of men and women, members of the community interviewed replied: "It must be God's will in a country like Denmark where the frequency of mixed marriages is high that more women than men shall be born."

Many of the Machzike Hadass women go to Britain and Israel for marriage partners.

The book claims that 62% of Machzike Hadass members are married compared with 50% of the Danish community as a whole. Statistics, it declares "prove" that Jewish marriages are "more stable" than the rest of the Danish population.

After pointing out that 57% of married Jews have Jewish partners, the book states that "assimilation is increasing so that today only one in four (of the Danish Jewish community) marries a Jew."

About 5% of the community are "strictly kosher"; 12% observe "most of the rules" at home and are "careful" in restaurants; and 83% do not observe kosher requirements.

On the other hand, 83% of the Machzike Hadass are "strictly kosher"; with only 17% permitting themselves to eat fish in a non-kosher restaurant.

According to the book, 50% of the Danish community of working age are in salaried employment compared with 40% of the general Danish population; 30% of the Jews are in "independent" employment compared with 10% among the general population; and 10% of the Jews are in "unskilled" work compared with 35% among the rest of the population.

A greater proportion of the Jewish community receive higher education than the rest of the Danish population. A total of 83% of the Danish population finish their education without a university degree or terminal examination compared with 48% of the Jewish community.

Some 16% of the members of the Danish Jewish community and 29% of the Machzike Hadass community interviewed believed that there was open discrimination against Jews in Denmark.

A total of 53% of the members in the main community who replied to this question also said that the Machzike Hadass as a group might be the cause for an increase in anti-Semitism.

The book also claims that 47% of the Danish Jewish community questioned considered themselves first as Danes; 41% as Danish Jews; and 12% as Jews; but many of these last are Israelis living in Denmark.

Of the Machzike Hadass members interviewed, 42% regarded themselves as Danes; 55% as Danish Jews; and 3% as Jews.

Cecil St.--the political centre

Remember When?

By DORIS NEWMAN

In the '30s and '40s the British may have been under the impression that our international affairs were being decided at #10 Downing Street. The Jewish immigrants of Toronto knew better. Cecil Street, pronounced "Zeesil" Street, was the political centre of our Jewish world.

In those days, assimilation worked in reverse. No street with an Anglo-Saxon name could escape being Yiddishized. The most famous example of this was and still is St. Andrew, pronounced "Standreh" as in "Standreh Shul," the well known Toronto Kaddish centre.

On the northwest corner of Cecil and Beverley Streets a building is now being constructed to house the Polish Cultural Centre. Many a Jewish citizen of Toronto will recall this corner was the centre of Zionist activity for the province of Ontario from about 1910 to 1944.

Here we were certain that the destiny of Palestine would be determined. Certainly the seriousness of the debates indicated that Jewish destiny was dependent on our discussions. The Zionists in those days were a small but close knit family who were convinced that the importance of their decisions would match the fervor of their convictions. Shmaryahu Levin's famous quip that "You don't have to be meshugah to be a Zionist, but it helps" applied to this group.

As you opened the door you were greeted by the major-domo, Shatz (we cannot recollect his first name as no one ever called him by it). Shatz was ever ready for a game of chess or a glass of tea with lemon before you proceeded to your other business.

The building housed meeting rooms on the main floor and a Zionist library, where source material for both young and old was readily available at the hands of competent librarians who are now prominent in the Toronto community. The third floor was the meeting place for the Young Judaea Leadership Club – famous for social and cultural activity. The issue whether Moses or Herzl was the greatest leader was never definitely determined. Many a reader of this column will recall that it was here that they first met their life partner.

Two buildings down, #23 Cecil Street, was the residence of the late Rabbi Yehuda Leib Graubart, the Stashover rabbi, internationally famous for his Halachic decisions and author of extensive Responsa literature. We recall when the anti-Semitic Polish university authorities demanded that before a Jewish student could be admitted to medical school he must supply the cadaver on which he would work. Prominent Polish rabbis asked Rabbi Graubart whether it would be permissible to use Jewish cadavers. His reply was that even if he could find rabbinic law permitting this, we must firmly resist it and not attempt to condone direct or indirect discriminating demands. He, a devout follower of the Chassidim of Ger, was nevertheless a pioneer in the Polish Mizrachi movement and International Mizrachi, which always sought his advice.

This picture was taken in 1919. It shows delegates to the first national convention of the Polish Mizrachi held in the Polish Cultural Centre on Cecil St. Rabbi Yehuda Leib Graubert, the Stashover rabbi, is seated in the centre of the front row.

5734

Chief Jewish concerns in the coming year

By J. B. SALSBERG

Jewish communities everywhere have their specific problems and experiences to consider as the old year ends and the new one commences. Our Canadian Jewish community is no exception.

We, like our fellow Jews in other lands, share our responsibilities as Canadians with our non-Jewish neighbors. We join with like-minded Canadians of every walk of life in a common search for solutions to Canadian and international problems. But as Jews we try to face up to our special Jewish challenges here and we also join with concerned Jews in other parts of the world in dealing with those central Jewish problems that vitally affect contemporary Jewish life and our future as a people.

It is not my intention to dwell on our domestic issues; we do that on a more or less, continuing basis throughout the year. What concerns me most at this crossroad of years are the key issues that are likely to affect the thinking and courses of action of world Jewry in the year ahead.

What are those key issues? In my opinion they are three: 1) Israel, 2) Soviet Jewry and 3) the relationship between the state of Israel and the Jewish communities elsewhere in the world.

1. ISRAEL

Israel's achievements, as well as its problems, are, of course, both numerous and colossal. But to me it would appear that the problem of peace is the greatest of them all. Indeed the solution of some of the basic internal difficulties of the Jewish state is held back by the absence of peace.

As I read the signs Israel will, in the coming year, be faced with some crucial challenges that will not long wait for solutions.

Pressure for the amelioration of serious social inequalities cannot be much longer resisted without inviting dangerous disharmony, alienation and internal strife. Decent housing and higher living standards for Israel's poor is not merely an act of obedience to some abstract cause of social justice but is a prime necessity for the successful development of a unified nation in the new state. I predict that the cry for greater equality will reach new heights in the coming year.

Everyone in Israel desires peace but everyone in Israel does not see eye to eye on the peace terms. In fact there exist sharp and deep differences on this matter. Premier Golda Meir is quite right when she reminds peace activitists that "the other side," the Arabs, have not yet demonstrated their willingness to accept Israel as a legitimate and permanent part of the Middle East. Nor, it seems to me, does any responsible element in Israel question the need for continuing to give priority to defence requirements. But it also becomes increasingly more evident that a more positive peace posture is now needed.

It would be foolhardy to be indifferent to the mounting pressures that will be directed at Israel – all in the name of peace, of course – from many sides in the year ahead. The U.S. oil lobby is conducting a Machiavellian campaign to influence American policy in the Middle East in favor of the oil-rich Arab world. Oil imperialism has already placed both Britain and France against Israel in every major Middle East issue that arises before the UN. And it is, of course, most unlikely for Russia to change its anti-Israel position in the face of all this.

One can safely predict that it will be a trying year for Israel on the diplomatic front. To be sure, Israel must, as a basic strategy, retain its defensive advantages. At the same time an active peace effort on the part of Jerusalem also seems to be urgent. I cannot see how this can be delayed once Israel's general elections, at the end of October, will be over, no matter what the political composition of the new government may be.

The coming year will be crucial in this area that will shape Israel's future.

So, let us end this first column of the year-end review with the hope that the year 5734 will be one of peace for Israel and all people of this world. L'Shana Tova!

(Continued next week)

Toronto elderly Jewish people continue to live their lives as they lived them

TORONTO –

The production line was moving efficiently. Working in teams, one worker was sliding first a red and then a brown electrical wire into a plastic disc and then passing it to his partner, who was combining the units into packages.

But the fingers were those of the old: hands that had worked hard for a lifetime and now, in retirement, preferred to do a useful job rather than lie folded in a lap.

At the sheltered workshop for the elderly, called Atlaz, these old Jewish people are able to continue their lives as they lived them – in a work setting, earning an income.

Atlaz is one of the projects under the wing of the United Jewish Welfare Fund of Toronto as part of its Co-ordinated Services to the Jewish Elderly.

CSJE was launched about two years ago to provide a comprehensive approach to meeting the needs of the non-institutionalized aged, who make up more than 10% of the Jewish population in Metropolitan Toronto. Although recreational clubs for seniors and a number of social services were operating successfully, a need was seen to co-ordinate these projects and then, most important, to fill the gaps.

According to Pearl Langer, chairman of CSJE, the real goal is to provide both the supportive and recreational services to allow the elderly to lead dignified lives of comparative independence, preferably in their own homes, and to enrich the Jewish community with their wisdom and experience.

For some of the elderly, it means getting a good dinner from Meals-on-Wheels; for some, isolated by age, it means a regular visitor – a friend who helps them find their way back into the community; for others, a part-time job, perhaps in a sheltered workshop.

CSJE draws on the talents and facilities of the local Jewish agencies. Baycrest, for example, cooks the meals for Meals-on-Wheels. Jewish Family and Child Service screens applicants for services and operates the friendly visiting program. Jewish Vocational Service operates Atlaz. The YM-YWHA and Jewish Camp Council provide facilities for certain programs. A dozen synagogues and Jewish clubs operate the senior citizens' clubs which are part and parcel of CSJE.

Meals-on-Wheels is an inspiring example of the outstanding success of the CSJE program. It provides 150 meals a day – more than 30,000 a year. About 200 volunteers, men and women, deliver the meals. Some of those who do delivery duty are themselves retired.

Volunteers reported back the same message that had been heard from agency social workers: some of the elderly receiving a meal service are unbearably lonely. They need help getting certain jobs done and they need encouragement to get out into the community again.

Out of this need developed the friendly visiting service, established last November, administered by the UJWF and with a case worker from JF and CS.

Pearl Langer explains that the volunteer worker is trained to help re-motivate the isolated person and get him involved with the rest of the world. "It's a matter of don't do for them but help them do for themselves," she said.

The 50 friendly visiting volunteers have been put in one-to-one contact with an elderly person, visiting at least once a week and keeping in touch frequently by phone.

Atlaz was started when a need was seen for a sheltered workshop for the elderly person who was minimally capable of a day's work and needed it to continue to feel productive in a job setting. About 15 workers are registered for the morning shift and 25 in the afternoon, packaging products for 12 companies. They earn 50¢ an hour.

The work has a therapeutic affect. A man with Parkinson's disease has acquired enough muscular control to work steadily packing plastic figures in bags for a cosmetic firm. Another who suffered a stroke and lost his power of speech has learned to say goodbye to his fellow workers as they crowd around for a chat when the shift ends.

One of the most significant of CSJE's accomplishments was the development of the Association of Senior Clubs. It represents 2,000 Jewish elderly – almost one-fifth of those over 65 who are not living in institutions.

The senior clubs were brought together into one association to enhance the quality, scope and effectiveness of recreational services. The association launched a program to develop the executive abilities of its members so they can be more effective in running their own affairs.

It publishes a bulletin in English and Yiddish to keep the elderly in touch with programs.

A great many volunteers work with the elderly and they must understand the total picture to be most effective. So CSJE is starting a volunteer training program.

After the general training sessions each volunteer worker will get extra training for his or her own project. In this way the Meals-on-Wheels driver, for example, will know how to recognize when a recipient needs a "friendly visitor" or counselling from a social worker.

Mrs. Langer says that other essential services are in the planning stage and will be introduced through Co-ordinated Services to the Jewish Elderly in the near future.

Bowling outings are one of the favorite activities of the Association of Senior Clubs. The Association was developed by the Co-ordinated Services to the Jewish Elderly, part of United Jewish Welfare Fund of Toronto. CJSE was launched about two years ago.

Another popular activity among older persons are art classes given by volunteers.

Afternoon tea dances are one of the popular outings for Toronto's Jewish elderly.

Organizations and People

what's new . . .

by Miriam Herman

ACADEMY OF JUDAISM

The Academy of Judaism, sponsored by the Canadian Council of Liberal Congregations, opens Monday, Oct. 15, and runs to Dec. 10. All eight Monday night class sessions, plus a one-night-only lecture (open to all) on Soviet Jewry by J.B. Salsberg on Nov. 12, are to be held at Holy Blossom Temple at 8:30 p.m. Academy lecturers are Professor Frank Talmage, University of Toronto, and Rabbis Arthur Bielfeld, Bernard Baskin, Stephen Franklin, Michael Stroh and Michael Signer.

HAMILTON MEMORIAL SERVICE

A memorial service for the six million Jews who lost their lives in the Holocaust takes place this Sunday, Sept. 30 at 11 a.m. in the Grand Order of Israel's cemetery #2 in Waterdown, Ont. The rabbis of the Hamilton congregations will be participating in the service with Cantor Zimmerman of Beth Jacob Synagogue chanting the **El Mol Rachamim**. The entire Hamilton Jewish community is invited to attend.

TO HELP THE RETARDED

The Reena Foundation, working to establish a series of group homes for the mentally retarded, got a boost on Doug Hall's Open Line show on CHIN-radio last Tuesday morning. Appearing on behalf of the foundation to explain its concepts and answer questions were interim chairman Rabbi Joseph Kelman of Beth Emeth Bais Yehuda and two foundation members, Rochelle Carridy and Sam Handler. The foundation was organized by a group of parents under the rabbi's guidance. The hope is to get a home started within the next few months, preferably a six-apartment set-up with a professional supervisor. For any information, contact Rabbi Kelman at the synagogue, Elder Street, Downsview.

FOR SENIORS

Borochov Senior Citizens Group meets every Wednesday at 1 p.m. at the Borochov Centre, Codsell Ave., Downsview, for a program of entertainment, cultural activities and outings. Senior citizens of the Jewish community are invited to participate and transportation is available. Enquiries may be made at centre office.

SCHOLARSHIP FOR RUSSIAN STUDENT

Public performances of **The Dybbuk** by Community Hebrew Academy of Toronto grade 12 drama students, under the direction of Merle Gould, netted over $800. The funds were sent to Professor Michael Zand at the Hebrew University to be used for a scholarship for a Russian student attending the university. Professor Zand, professor of Persian and Tajih literature, arrived in Israel from Russia in 1971.

CAMPAIGN SABBATH

Saturday, Sept. 22, was declared Campaign Sabbath by Montreal synagogues to emphasize the need for the Montreal Jewish community to support the 1973 Combined Jewish Appeal-Israel Emergency Fund. Services included special prayers and sermons. The sabbath was jointly proclaimed by Rabbi Bernard Bloomstone, chairman of the Board of Jewish Ministers of Greater Montreal, and Rabbi Mordecai Zeitz, president of the Rabbinical Council of America, Montreal section.

FARBAND CHOIR

The Farband Hazomir Choir under the direction of Charles Jordan rehearses every Wednesday at 8:30 p.m. at the Labor Zionist Alliance centre on Viewmount Ave. Anyone interested in joining the choir, just contact the LZA office.

GUIDE FOR ALIYAH

For anyone planning to settle in Israel, one of the best guides to setting up a home there is the 160-page paperback, **Woman of Valor**, published by the Association of Americans and Canadians for Aliyah.

FAMILY MEDICINE UNITS

The Jewish General Hospital is one of five Montreal hospitals (all affiliated with McGill University) to receive financing from the Quebec government for the establishment and continuation of family medicine units. The units are to supply more comprehensive medical services to a greater number of people. Whole families will be encouraged to attend the unit on a regular basis. Services will be available 24 hours a day, seven days a week. In charge of the Jewish General unit is Dr. Isaac Tannenbaum.

A summer in Java

Doctor Cole finds joy teaching in developing country

By ESTHER MEHR

TORONTO -

Dr. Louis Cole, an internist on staff of Mount Sinai Hospital and a member of the University of Toronto medical faculty, could do much to help swing back the pendulum in the declining image of the "dedicated" North American physician. Dr. Cole recently returned from a six-week tour of duty in central Java for CARE-MEDICO, a philanthropic organization whose primary function it is to upgrade medical facilities and techniques in the developing countries.

It is the second such tour Dr. Cole and his wife, Shoshana have undertaken for the organization. Two years ago they travelled to Afghanistan where Dr. Cole taught medical students at a hospital and "Shushie", as she is more familiarly known helped out in the office doing whatever tasks were required.

Why would anyone leave a lovely home, comfortably surroundings, travel 12,000 miles to a remote part of Indonesia at his own expense, to live and work all summer long in an unrelentingly hot and steamy climate?

In an interview at his home Dr. Cole told **The CJN** it was just something he had thought about for a long time and felt he had to do. "I had done quite a bit of reading on the work of CARE-MEDICO and although I knew a financial contribution would be gratefully accepted, I realized that I had to get involved in a tangible way," he explained. "I was primarily interested in teaching rather than service."

CARE-MEDICO offers instruction in lab procedures and provides teams of specialists and general practitioners to developing countries to help amplify teaching facilities and broaden the service faculty.

Working from his base at the city of Solo, Dr. Cole spent much of his time teaching at universities in such exotic-sounding places as Jogjakarta and Semarang and toured remote villages on the Indonesian island. For many of the villagers the Coles were the first white people they had ever seen.

"They were very curious and we seemed to gather crowds around us wherever we went," Shushie recalled, "but they are such a polite and gracious people I didn't really mind their stares."

Java, with the highest infant mortality rate in the world as well as a high fatality from infectious and tropical diseases, does not suffer from a geriatric problem. "You rarely see people over 45," Dr. Cole said. "In fact there's a very small incidence of malignancies."

What did surprise him was the number of patients being treated for ulcers. "These people mask their inner frustrations. They are all smiles on the surface, but seethe inwardly," he stated.

Dr. Cole repeatedly stressed the importance of personal involvement when dealing with people in the developing countries. "They are bright and so eager to learn from you," he continued, "it made teaching them a joyous experience for me."

As a Jew, Dr. Cole felt it was good for him to go to a Moslem country and good for his students to be aware that he is a Jew. Louis and Shushie Cole have long been actively committed members to Toronto's Jewish community - she is a past chairman of the UJA women's division - but both of them expressed the need for Jews as well as other people from the "have" countries to extend aid in human terms to the "have nots."

"I would like to see more doctors who have the ability to teach show a willingness to devote some time to this very important cause," Dr. Cole said.

During their stay in Java the Coles made enquiries regarding the whereabouts of Jewish families in the area but were unable to locate even one. "It came as quite a shock to find no Jews in any of the cities we visited," Shushie said, "we suppose if there were any, they had left some time ago."

Before leaving for Java, the Coles received some orientation into the cultural background and social etiquette of the country. Judging from their experience, East met West and all was well.

Dr. Louis Cole, Mt. Sinai Hospital poses with third-year medical students on the grounds of Gadajah Mada University Hospital, Jogjakarta, Indonesia, during a recent tour of duty.

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. . . about people

Mark Paull

Elections, appointments and such . . . Rabbi **Erwin Schild** of Toronto's Adath Israel Synagogue - as chairman of the League of Human Rights (central region) Multi-cultural Institutes, a program geared to creating better communication between various cultural groups and the educational and political leaders of Ontario . . . **Dr. Leonard Shankman** - as president of London's Jewish Community Council . . . **Paul Caplan**, formerly Toronto 'Y' director of camp services - as executive director of the London Jewish Community . . . **Mark Paull** of Chomedy, a student at Dawson College - as president of B'nai B'rith Youth Organization District 1-22 which includes eastern Canada, New York, Massachusetts, Connecticut and Rhode Island . . . Recent Osgoode Hall graduate **Shelly Parker** - as youth director of Pride of Israel Synagogue after two years in that position at Adath Israel.

Dr. Leonard Shankman

Professor Michael Brecher of McGill University's political science department is the first Canadian to win the Woodrow Wilson Foundation Award of the American Political Science Association, the profession's top prize. The award is given annually to the author of the best book published in the U.S. on government, politics or international affairs. Professor Brecher won for his book **The Foreign Policy System of Israel** which was published by Yale University Press. He will be spending the next year in India doing research for a book on that country's foreign relations policy and returns to McGill in September 1974.

* * *

A scholarship in memory of **Esther Zukerman** has been established by her husband **Abram Zukerman** of Toronto. The scholarship is set up through the United Israel Appeal for students at the Technion in Haifa. Mrs. Zukerman, who died at the age of 59 in July 1972, lost her first husband and two young children in the Holocaust. After the war she married Abram Zukerman and they came to Canada together. Among her many community activities, she was instrumental in the preparation of the Memorial Book for the Exterminated Jewish Community in Wierzbuik, her home town in Poland.

* * *

Aba Bayefsky's Jerusalem Sketchbook, a series of paintings and drawings done while the artist was in Israel recently (one appeared on the cover of **The CJN** Rosh Hashanah supplement) makes its Hamilton premiere under the auspices of Temple Anshe Sholom's fine arts committee. The show opens Sunday, Oct. 7, with a wine and cheese party and with the artist present and runs to Nov. 4.

* * *

Jack Engels, president of Montreal's YM-YWHA & NHS joins a fact-finding study mission to five Latin American countries. The 18-day mission leaves Nov. 11 to meet with Jewish community leaders of Argentina, Brazil, Uruguay, Panama and Mexico. The idea is to discuss problems and programs and to strengthen ties binding Jewish communities in the Western hemisphere to each other and to Israel. The mission is organized by the World Service Committee of the National Jewish Welfare Board.

* * *

A lecture-recital of Jewish music by Holy Blossom Temple's **Cantor Sheldon Merel** opens the Conrad Grebel College in Waterloo adult education series Saturday evening, Oct. 13. The college is primarily a Mennonite school and Cantor Merel will be highlighting music from the Bible.

* * *

Toronto's newest professional theatre company, The Performing Theatre Company (and incidentally Toronto's only actor-controlled commercial theatre organization) has expanded to include new partners actor **Howard Siegel** and business administrator **Ellen Rosenberg**. The PTC's well received production of **Look Back in Anger** re-opened last week at the Actors' Theatre.

Jewish Camp Council serves senior citizens

By MARCIA KRETZMER

TORONTO -

The Jewish Camp Council, perhaps better known for its summer camps attended by one out of seven Jewish children and teenagers in Toronto, has expanded its services to senior citizens this year with the introduction of three pilot projects.

John Bernstein, executive director of the Jewish Camp Council, recently announced a 25% rise in the number of senior citizens it welcomed to Good Fellowship Lodge in Barrie, overlooking Lake Simcoe. The JCC assisted by the United Jewish Welfare Fund, the Jewish Family and Child Services and the Co-ordinated Services to the Elderly, enabled over 400 senior citizens to enjoy each other's company and a varied program of relaxation and recreation during four two-week sessions this summer.

Michael Berger, the director of Good Fellowship Lodge, says that the lodge provides a two-week vacation, which in the case of those of slender means, is subsidized or paid in full. It puts senior citizens in touch with community resources they may not have known existed and enables them to follow up on social contacts and recreational past-times on their return to the city.

One-day trips to the lodge were arranged this year, so that potential participants could see the area, accommodation and facilities for themselves. "The initial decision to go is not an easy one for an elderly person," said Berger. This helped people make the commitment to participate.

The third new enterprise was a one-week vacation offered to senior citizens originating from the North African countries. Asked why it was that a separate session was offered to North Africans, Berger explained that although individuals had participated in the regular sessions in previous years, this was the first real attempt to draw significant numbers from the North African community.

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President Nixon's historical trip to China last year has brought to the fore renewed interest in all things Chinese. So, of course, the popularity of precious jade is growing. A jeweller in Hong Kong bought three pieces of imperial jade five years ago for a total of $1,344. They are now on sale for $17,920 each. Like so many things purchased from fine jewellery stores, jade can almost be regarded as an investment. It will certainly be more valuable in a few years than it is today.

The term jade is actually a collective term that describes two different minerals: nephrite and jadeite. Both are properly called jade. Nephrite boasts the longer history while jadeite offers the most precious and popular pure, intense green jades.

Hong Kong is still the world's best known market place for finished jade pieces. Top-grade jadeite is still only mined in Burma. Nephrite supplies of varying importance have been discovered in Wyoming, British Columbia, New Zealand, and Germany. A good grade of nephrite is mined in Siberia.

Remember when buying jade that it has many substitutes and imitations. Most commonly used are green glass, plastic, grossularite garnet, serpentine and assembled stones called doublets. These are thin pieces of jade, glued to other materials and mounted in such a way that the seams will not show.

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Downsview mission aimed primarily at Jews

By MARCIA KRETZMER

TORONTO –

Missionary activity among Jews is presently dormant due to the low-key approach adopted by missionaries recently, says Rabbi David Schochet, executive director of the Lubavitch Organization. This followed the strong reaction by the Jewish community, at its peak about a year ago, to the Key '73 campaign, he told The Canadian Jewish News in an interview.

How are the missions faring in this new climate? New Covenant House, headed by Rev. Ernest Loewy, an ordained Baptist minister, is one of about 20 Toronto missions. Loewy is a Jew who converted to Christianity after fleeing Nazi Germany for South Africa. In an interview with The CJN he was clearly anxious to convey the impression that nothing was afoot in New Covenant House which could conceivably antagonize or alarm the Jewish community.

Despite Rev. Loewy's denial that the mission is specifically oriented towards Jews, it is impossible to avoid the conclusion that Jews are his principal target.

"Why else would the sign outside the building be in Hebrew rather than in Greek or Italian?" said Rabbi Schochet, "and why does he work from the centre of a predominantly Jewish neighborhood?" (Downsview.)

The mission's main activity is door-to-door 'leafleting'. One of these leaflets, Ha Or (The Light) is a collection of testimonies by Jewish converts to Christianity. Rev. Loewy holds a weekly Bible class attended by some middle-aged and elderly Jews and one or two Jewish couples. He claims that no students attend.

A children's group which meets for recreation and Bible stories is, according to Rev. Loewy, "almost exclusively Gentile." He introduced a group of children occupied in handicrafts in the basement. There were a couple of ping-pong tables, "where," he said "the youngsters let off steam." He was intent on pointing out that not one of the children we saw was Jewish.

"Any Jewish children come with the permission of their parents. I wouldn't dream of coaxing Jewish children in here and telling them that Lord Jesus loves them," he commented.

These and other similar tactics with which missions have fallen foul of Jewish communities in the past, have now been discredited. Asked what he thought of the style of more radical missions such as the now-defunct Stepping Stone coffee house, Rev. Loewy was circumspect. "Wasn't it a commune? I think that is the expression."

He drew attention to the absence of Christian symbols in the building and pointed out the menorahs and engravings of Bible and Second Temple scenes. In the prayer-hall which was equipped with old-fashioned hymnals was a dais concealing a baptistry, on which stood a large wooden Magen David and 25 candles in honor of Israel's 25th anniversary.

This attempt to emphasize peoplehood and continuity was clearly intended to reassure Jews who might be troubled by overtly Christian symbols and to reduce the enormity of undergoing baptism into the Christian faith. Thus the display far from being innocuous, as Rev. Loewy hoped to show, was disquieting – or would have been, had there not been a curiously forlorn and untouched appearance to the place.

Rabbi Schochet agreed that although the mission was aimed primarily at Jews, Rev. Loewy appeared to be having conspicuously little success at least as far as youth is concerned.

approach to the Jewish people is that each individual Jew is a whole world and therefore each Jewish soul is precious. We have a tragic situation here. If we reach the conclusion that 10 conversions in a community of 100,000 is no disaster, at that moment we lose our

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NATIONAL NEWS

Find new method for treatment of backward kids

By MARCIA KRETZMER

TORONTO -

Contrary to general belief that an educationally backward teenager is hopeless, Dr. Reuven Feuerstein, an Israeli clinical psychologist, has found a method of reversing the effects of early neglect, trauma, lack of formal training, behavioral disorders and even apparent retardation.

Dr. Feuerstein was in Toronto last week to acquaint the executive of the Hadassah-WIZO organization with his work as director of the Youth Aliyah Child Guidance Clinic and its offshoot, the Dietcher Research Institute, which was established through the initiative of Hadassah-WIZO of Canada.

Born in Roumania, Dr. Feuerstein studied under the celebrated psycholigist Jean Piaget. His broad concern is the integration of the socio-culturally disadvantaged population into the mainstream of Israeli society.

His first experience was with the traumatized survivors of the concentration camps of Europe who were helped to Israel by Youth Aliyah. Later, he worked with children from Oriental countries who had suffered from deprived or impoverished backgrounds and whose absorption into Israeli society required immense adaptational capacities.

Dr. Feuerstein's special concern is the modification of cognitive capacity and the enhancement of learning ability. "These children who come to us are disabled learners. They cannot make comparisons or distinctions; they have no spatio-temporal judgment. All these disabilities must be overcome before they can learn in the ordinary way," he explained.

In North America, the emphasis today is on earlier detection of these types of learning disabilities. Dr. Feuerstein however, has had considerable success in modifying the cognitive structure of teenagers and young adults to allow their eventual reintegration into regular educational and training programs.

"Our emphasis is on an active rather than a passive approach," he said. "We prefer to equip them to cope with the world as it is rather than constructing an artificially protective world suited to their limitations."

As opposed to the I.Q. test which predicts future performance on the basis of a static inventory of existing skills, Dr. Feuerstein and his research team evolved a theory and technique called the Learning Potential Assessment Device (LPAD) which is based on the assumption that learning abilities do not reflect an incapacity for thinking.

"These exercises determine capacity for involvement in learning and measure how much investment is needed for the student to generalize the knowledge that he acquires to other life situations," he said.

The work on LPAD led to the instrumental enrichment program, described by Dr. Feuerstein as "a crash program in learning prerequisites." The subject is taught to perform a variety of tasks requiring perceptual analysis, comparison, deduction, evaluation and verbal ability.

This year the instrumental enrichment program will be given to some 4,500 adolescents and young adults in towns, in children's villages and in the army. However, the "ultimate test" of the efficacy of his program he said, is that in follow-up tests performed after 20 years, his students showed they were very much aware of the need to follow good child-rearing practices themselves.

Dr. Reuven Feurestein

New television show for nation's capital

By GARY LEVINE
CJN Ottawa Correspondent

OTTAWA -

Shalom Ottawa is the name of a new television program in the capital which spotlights events and personalities within the Jewish community. The series, which is being aired over the city's two community cable stations, met with such success during its trial period over the summer, that it has been given its own time slot in the fall program schedule.

Shalom Ottawa is sponsored by the Jewish Community Council of Ottawa in conjunction with the National Council of Jewish Women, Ottawa section. It will be presented every other Tuesday night at 9 and will be rebroadcast the following Sunday afternoon.

The executive producer of the program is Mrs. Gittel Tatz, a bright, energetic mother of two grown children (" . . . 17 and 20 are grown enough for me . . .") who has for years been active in Jewish organizations.

"A group of us from NCJW took a course in video tape recording at Algonquin College in the city - strictly for fun - in March of 1972," Mrs. Tatz said. "We learned something about shooting and editing video tape and we thought - "shouldn't we be making the best use of television to benefit the Jewish community?"

Group counters discrimination

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON -

How do you teach people to get along with one another? Black with white, Jew with Gentile, French Canadian with Anglo-Saxon . . .

The Hamilton Racial and Ethnic Encounter Group is trying to do something about it and its co-ordinator, Doris Stern, sums up the group's work simply as "learning to be comfortable with our differences."

It sounds simple enough in Mrs. Stern's words but only because, put that way, it seems an easier thing to learn than giving up our prejudices though both, of course, amount to the same.

Doris Stern

The group came into being 2-and-1/2 years ago when about 40 people of different racial backgrounds, colors and religions - many of them leaders of their particular ethnic groups - came together to discuss the problems of racial discrimination in the Hamilton area. The weekend meeting was sponsored by the department of the secretary of state, citizenship branch, and those who took part in it did so because they saw, in the lack of communication between the various ethnic groups in the area, a potential danger of racial discrimination.

Since then the group has worked out a program designed to make people aware not only of their prejudices, but also of the way all of us tend to stereotype others.

"The concensus of beliefs a community shares, whether valid or not, have a social reality of their own," Mrs. Stern says and the danger comes when "people deal with stereotypes as though they were facts."

The program consists of an audio-visual presentation made up of slides and tapes, followed by group discussion led by trained volunteers. In addition, there are specially developed association or simulation games designed to give people some experience of just what this kind of stereotyping means.

So far the program has been presented to over 1,500 people in schools, universities, religious and service organizations as well as to international development seminars.

Mrs. Stern, wife of Bill Stern, the new director of University of Toronto's Settlement House, is the only paid staff member of the group, which operates on a government grant.

This fall the general public will have the opportunity to participate when the Hamilton Racial and Ethnic Encounter Group and Mohawk College co-sponsor a six-session human encounter workshop, beginning Wednesday, Oct. 3. Further information can be obtained by contacting the Ethnic Encounter Group at 529-2131.

UIA event scheduled in October

TORONTO -

Recognition awards will be presented to campaign chairmen from 26 Ontario communities, which will participate Oct. 21 in the Third Annual Campaign Leadership Day of United Israel Appeal (Ontario).

Ontario UIA chairman, Joseph Lunenfeld, will present the awards for the past achievements and efforts of campaign chairman, Lewis behalf of the UIA and the state of Israel at the Inn On The Park event.

A spokesman for the UIA told **The Canadian Jewish News** that "a stimulating program is being planned and interest within the community is mounting."

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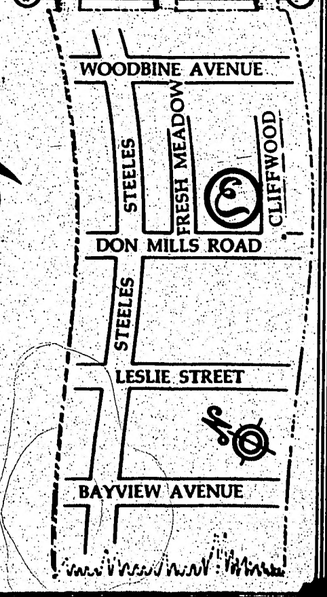

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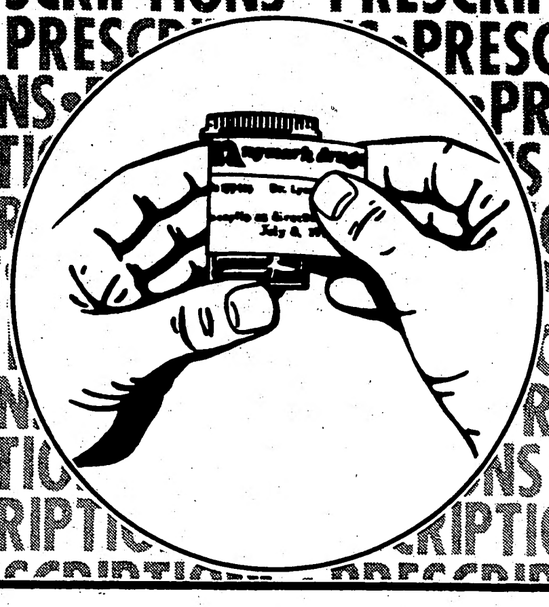
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Rabbi assails USSR writings

By ELAINE KAHN

TORONTO –

The anti-Semitic literature in Russia today is worse than Goebbels' propaganda in Hitler's Germany, a prominent American rabbi told about 125 guests at a fund-raising dinner last week honoring Toronto philanthropist Joseph Tanenbaum.

Speaking at the 15th annual dinner of the Central Fund for Traditional Institutions at Shaarei Shomayim Synagogue, Rabbi Bernard Poupko said he was upset by daily Russian newspaper cartoon portrayals of Jews "with the hooked nose and belly and avaricious eyes."

Rabbi Poupko, national vice-president of the Rabbinical Council of America, said that when he asked Israeli Premier Golda Meir recently about the demand of Russian Jews to emigrate to Israel she said, "The more that leave, the more want to leave."

Rabbi Poupko said Soviet Premier Leonid Brezhnev "clowned" during his recent trip to Washington and did not reach "a serious detente" with the American government.

Tanenbaum, accepting a plaque from this year's fund campaign chairman, Lewis J. E. Moses, asked the guests to "take on responsibility that this fund shouldn't go on the way it has for 15 years," giving "so little" to the more than 142 agencies it supports.

Tanenbaum has donated $50,000 to the fund in the past few years.

The Central Fund, begun in 1959, consolidates fund-raising activities for institutes such as yeshivot, old age homes and Torah-vocational schools, into one campaign.

Benefitting institutions must give up their other funding campaigns to be supported by the fund.

Voice of Youth

By YAACOV HONIG

Approximately 20 years ago, there existed a Toronto Jewish Youth Council. Its formation, function and its resultant demise are now vague historical memories. Lately though, there has been some talk through the community concerning the reinstitution of a Toronto Jewish Youth Council. It is an interesting concept and it certainly deserves some serious investigation.

The first thing to determine is who would make up the Toronto Jewish Youth Council. This is simple. It would seem fair to suggest that any Jewish youth group, regardless of its professed aims and objectives, would be welcome to participate and should have representation.

A youth council could provide an important link to the general Jewish community and would be able to rally support for community-wide demonstrations, rallies and UJA functions from their constituent members. At best, the youth council could undertake to instigate some of these activities.

A youth council could be an effective forum for a vital exchange of philosophies among the constituent groups.

The proposed Toronto Jewish Youth Council could develop any number of programs, hopefully in the area of research or community service, and then as a group make applications to some of the various government agencies who might provide financial aid, particularly Opportunities for Youth, but also the Local Initiatives Program and Multi-culturalism.

The possibilities for a youth council are endless. Its primary needs are interest, time, and imagination. If you have any of these and you would like to further explore this concept, please call: David M. Sadowski, director of Youth Services, Canadian Jewish Congress, 363-7190, Ext. 33.

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Rabbi Rosenberg's firing is explained in letter

CONT'D FROM PAGE 1

information so that we can proceed with arbitration without further delays. Regarding your suggestion that Rabbi Rosenberg remain the 'mara datra' (the rabbi in residence), this is unacceptable."

The chairman told The Canadian Jewish News, "we have agreed to binding arbitration and this has to be crystal clear. No attempt to twist this position will succeed."

A Beth Tzedec boardletter, captioned Progress Report, was sent to every member of the congregation, and caused something of a sensation in the Jewish community. It contained details of the statement of defence and the grounds on which Rabbi Rosenberg was dismissed from his post.

The basis for the boardletter was a letter from Robinette to Gellman, in which the lawyer reported on the present status of the litigation. He then outlined the grounds, "any one of which in law justified his dismissal."

The boardletter made it clear that the board of governors, and not Robinette, was responsible for sending his letter to the membership of Beth Tzedec. In a precede to the actual letter, the board said: "This boardletter contains an important communication from our counsel, Mr. J. J. Robinette. Since the statement of defence of the congregation has now been served and filed, we feel it is appropriate at this time, that the membership of Beth Tzedec Congregation receive pertinent information concerning the statement of defence, in which the causes for the dismissal of Rabbi Rosenberg are presented."

By way of further explanation, Gellman told The CJN "It is our position that the congregation is entitled to receive information from its elected members through the boardletters, rather than from the newspapers. That's our position."

North York Council is sympathetic

CONT'D FROM PAGE 1

fic commitment was made other than to consider the matter further at a subsequent council meeting.

In addition to Rabbi Pearlson, the delegation presenting the brief included David Satok, chairman of the CJC, Central Region, Rabbi Albert Pappenheim, chairman of the Toronto Board of Rabbis, Rabbi Yitzhok Kerzner, David Newman, Ben Kayfetz and Steven Ain. Although they were representative of the Jewish community, the brief pointed out that "this is not a plea for one religious group . . . Our petition is made on behalf of all who observe their day of rest on a day other than Sunday. Other religious groups – the Seventh Day Baptists and the Seventh Day Adventists – are similarly affected."

The briefs also noted the irony of the fact that since the inception of the Federal Lord's Day Act in 1906 "the religious community which originated the concept of one day's rest in seven and gave it to the world should in this country wind up with its own adherents penalized and suffering a kind of religio-economic discrimination for observing this very historical precept – because a statute was enacted stemming from the religious ideal."

CJNer named to body

TORONTO –

Miriam Herman, Canadian Jewish News columnist and former vice-president of the Federation of Jewish Women's Organizations has been appointed as one of the 17-members of the Ontario Council on the Status of Women.

Provincial Secretary Robert Welch said the council's main function will be to advise the government, through him, on all matters relating to the status of women, and to act as a catalyst in achieving 'equal opportunity for women in Ontario.

Mrs. Herman, known to her friends as 'Bubbles', was the wife of the late Louis Herman, a well-known community leader who died four years ago.

A former president of the Holy Blossom Sisterhood, Mrs. Herman has been a columnist for The CJN for more than two years. She is the mother of Mrs. Meta Fridson and Thea, a student at the University of Toronto Law School.

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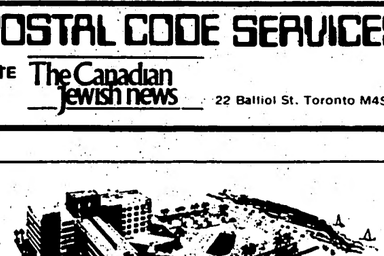
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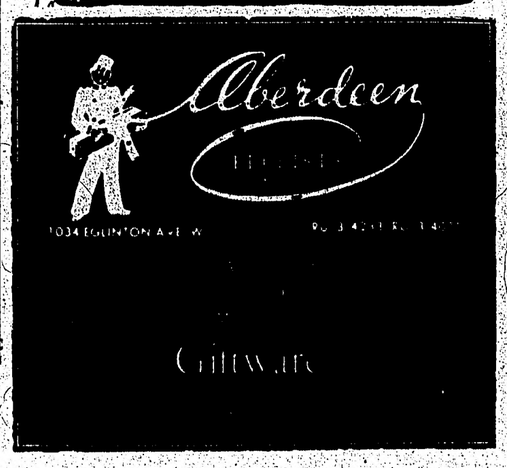
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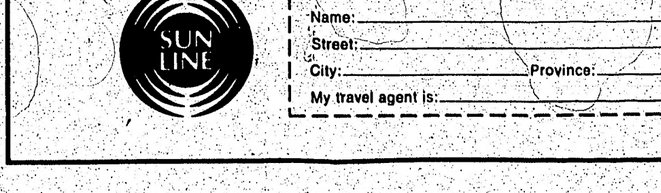
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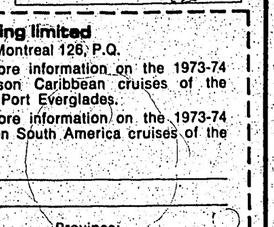
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Arts

Remiss arrangement of sculptor's works

art

By PAULA DAVID

Esther Wertheimer, Montreal sculptor, is presently showing at the Lillian Morrison Art Gallery in Toronto. Upon entering the gallery, one is immediately caught up in Miss Wertheimer's expressive feel for motion, energy and the dynamics of the human form. Working through the themes of sport, dance and Judaica, the artist maintains a magnetic tension that somehow connects and unites the entire exhibition.

The sculptures generally depend on a long and lean spatial relationship very similar to the work of Alberto Giacometti. While the form of both sculptors' figures is almost identical, Miss Wertheimer, unlike Giacometti, introduces a whimsical as well as a stronger rhythmical element into her figures.

An example of this lyrical mobility can be seen in the **Hasid**, a breezy undulating figure that captures the magic of an exalted dance, with a minimum of detail. The lines are simplified and pure, and totally capture the movement of the Hasid.

Miss Wertheimer's sculpture can be likened to a solidified three-dimensional spontaneous gesture drawing, for the figures dance, run and jump in a captured state of split-second activity. They form a series of pleasing and successful contradictions - they are light in appearance, yet heavy to the touch, their free flowing lines deny their inviting tactility, and the waving gestural rhythm is firmly anchored by the reality of the medium.

Perhaps it is because of the linear nature of the works that the Lillian Morrison Gallery has been remiss in the arrangement within the exhibit. It is my opinion that most sculpture should be viewed and appreciated from any angle, yet the gallery has insisted on lining the walls with just the "fronts" easily accessible for viewing. This negates the important three-dimensional totality of any sculpture, even if it is of an angular nature.

Furthermore, while the pieces are all mounted on handsome marble slabs, they are then placed on pedestals not of a suitable viewing height. An art gallery's prime obligation to the artist, her work, as well as to the public, is to display art so that it can be appreciated to its best advantage. It is to Miss Wertheimer's credit that despite these drawbacks, her sculpture exudes the forceful personality that it does, but no art should have to work against its environment.

One piece that is well displayed and therefore stands out, is **Menorah**, a work that typifies and expands upon the artist's style. The spatial structure consists of the relationship amongst a group of figures with arms outstretched and bodies poised and twisting upwards, culminating in a series of arms stretching skywards. The base consists of the figures and the candelabra section of the arms.

A simplistic strength pervades the work, lending it the dignity, peace and deep emotions that are all associated with the word **Menorah**. All of Miss Wertheimer's work reflects this love of life, combined with a true understanding of contemporary sculpture, making her collection an important and enjoyable one.

Revelation, a sculpture by Esther Wertheimer.

Israeli music avoids stagnation

music

By RICK KARDONNE

Is much of Israeli pop music becoming a second-rate imitation of North America?

No, but of all of the foreign music styles Israeli music in the past has integrated into its own (many of these influences being integrated very successfully without destroying the basic individual uniqueness of the modern Israeli sound), that of North American white folk-rock is among the least compatible. The reason for this is much of recent North American white folk-rock is very dependent on Protestant gospel progressions for its spirit and musical structure; a feeling that of course is totally lacking in the Jewish musical heritage. Folk-rock is also an extremely rule-bound style, which is again anathema to the Jewish tradition of freedom and eclecticism.

On the other hand, the more cosmopolitan forms of North American pop music (much of which was originated by Jewish composers) blend in very well with Israeli folk styles, resulting in mutual enrichment. The Broadway show style of music is flourishing in Israel, as well as the Tom Jones-type of song. A Ray Charles concert last December in Tel Aviv was a sellout. In fact, due to the fact that Nashville has replaced Hollywood - Broadway as being the pacesetter for the American middle-of-the-road, the large-scale musical comedy might very well have a brighter future in Tel Aviv than in New York (if commercial conditions in Tel Aviv so permit).

The less traditional urban rock of the mid - sixties, whether it be hard-rock or the sophisticated early Bacharach or Hatch-type ballads, also has been successfully utilized in Israel, often sounding as good if not better than the original British or American material.

The continued popularity of Naomi Shemer, whose songs are based on an identifiable Sabra Israeli musical tradition fusing both Sephardic and Ashkenazic musical heritages into one, is ample proof of this. The fact even those singers such as Arik Einstein who most consciously try to imitate the West also have sung many ballads that can be called "pure Israeli" and are equally successful at both is also reassurance that Israel is not about to throw out its own sound in favor of slavish imitation of the Top 40.

Israel does, and must continue to, integrate the most innovative elements of the music of foreign cultures into its own in order to avoid stagnation. And it always has. From German music, it absorbed Bach but discarded Wagner; from Russian music, it absorbed Prokofiev but discarded Scriabin; from French music, it absorbed Ravel but discarded Saint-Saens. Likewise, from Anglo-American music, it will absorb Broadway and jazz but discard James Taylor and the Nashville sound, who in their own ways are as conservatively nativist as was Wagner in Germany. And Israel's own sound will never die. Slavish imitation, no. Self - confident integration, yes.

Author reveals Nazi brotherhood

books

By BERNARD BASKIN

The Bormann Brotherhood
by William Stevenson

Is Martin Bormann still alive? This incarnation of evil, the most crafty, powerful and elusive of the Nazis, vanished from Hitler's bunker of death with the complete files of the Nazi regime and a fortune of astronomical proportions - enough to assure his security and anonymity a thousand times over.

William Stevenson, well known Canadian author, journalist and TV producer, now living in Toronto, believes that Bormann fled to South America, from where he inspired and directed a sinister network of activities.

The author makes no firm assertions about the whereabouts of Bormann today - or even that he is alive - but rocks the reader with a series of astonishing revelations about a fanatical brotherhood that is imbued and held together by the terrifying Nazi ideology. This secret organization, financed by a group of international industrial firms, ready and eager to snatch the reins of power at the propitious moment, is alive and active in West Germany, South America and the Arab states.

A Latin-American intelligence agent explained to the author that it was difficult to trace a group of men "who keep no membership lists, who seldom refer to each other by their real names, and who manipulate and operate like the old German brotherhood. There's no documentation for those sort of people."

Nevertheless, on his numerous global journeys Stevenson discovered ample evidence of the brotherhood. He describes a close call in Egypt when he was forced to leave the country quickly, after investigating the activities of former Nazis who are now occupying high positions.

As a result of his many exclusive interviews, careful examination of recently declassified documents and personal detective work, Stevenson is convinced that a brilliant and complex plan was set into motion by Bormann and other fanatical Nazis long before the end of the war. At the lowest level this plan included detailed escape routes, financial assistance and places of refuge; at its highest and most grandoise level, it envisaged the domination of the world.

The shocked reader is chilled by the fact that by 1970 there were 176 German generals in a revived West German army and that every single one of them had served under Hitler as a senior officer. It is dismaying to learn that a host of one-time sadists and murderers are at work in Latin America and the Middle East pursuing their old aims of hate and disunity.

The Bormann Brotherhood is an absorbing, fact-filled, often exciting, account. However, the diverse pieces don't always fit together and a conspiracy theory on a high level is hard to accept. West Germany under Willy Brandt seems in no mood for Nazi nonsense and the chaos and upheaval in a number of Latin American and Arab countries result from a variety of causes.

However, Nazism did not die at Nuremburg. The virulent virus is at large - perhaps altered or camouflaged - but still malignant. The author is desperately concerned that we remain vigilant. The last word in his book is the admonition "remember".

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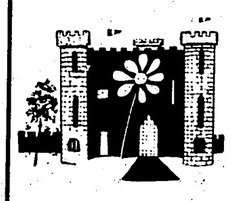

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GANGBAR, Israel - On Sept. 23, late of 477 Lytton Boulevard.
GLASS, John H. - On Sept. 21, late of 2121 Bathurst St.
GLEITMAN, Samuel - On Sept. 20, late of 3560 Bathurst St.
GOLDSTEIN, Adele Phylis - On Sept. 18, late of 45 Bellbury Cres.
GREENWALD, Israel - On Sept. 20, late of 52 Viewmount Ave.
HARRIS, Herman - On Sept. 22, late of 18 High Point Rd.
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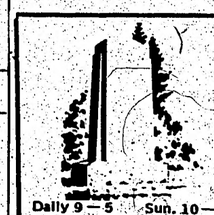
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Thank you dear family and friends, for your many expressions of sympathy and kindness in the loss of our beloved Morris Steinberg
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The unveiling of a monument to the loving memory of the late
MRS. DORA GREENBERG
dearly beloved mother of Ellie Slivka and Izzie Greenberg, loved grandmother of Max, Leo, Orli, and Helene, will take place Sunday, September 30th at 10:45 a.m. at the Bathurst Lawn Cemetery, Zaglembier section. Friends are invited to attend.

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Music production company to promote local talent

By MICHAEL HOFFMAN

MONTREAL –

"We're not the most famous people on earth . . ." Lowena Hymovitch, 26, and Hannah Rosenblatt, 23, were saying.

The two young women have established a music production company in Montreal, hopefully to provide a valuable boost to the sagging local and national music scene.

" . . . At least, not yet," they were quick to add.

Metrognome Productions has two primary objectives: to promote Canadian musical talent and to relate to its artists on a creative rather than commercial level.

"What is missing is people with a concept of artistic needs, of artistic personalities. Few of the executives in the large American record companies are artists themselves," explained Lowena with an intensity that is typical of even her casual conversation. "They're small-time businessmen, so that the musician is deprived of a creative atmosphere to work in."

"We're really not business women," Hannah elaborated. She is as a rule quieter and more reserved than her partner. "Metrognome operates on the premise that you don't have to exploit people to succeed. Our spirit is co-operative rather than competitive. Perhaps it's not the best business policy but it gives us another kind of reputation.

Their respective backgrounds certainly prepare them for the task of developing an "artistic relationship" with their musicians. Lowena studied under the eminent professor E. H. Gombrich, of the Courtwald Institute of Art in London. There she wrote her Masters thesis on the value of creativity.

Hannah, after obtaining a degree in theatre arts from Montreal's Sir George Williams University, studied privately with Ben Chambers, who at one time ran the Pasadena Playhouse, Marjorie Mains and Charlotte Garton.

She has been writing poetry since childhood, and at 16 she read selections from her work at a public reading at the Universite de Montreal.

She also did some independent research in the field of psychology, being particularly interested in psychopathic behavior. "Before I joined Lowena last year I was about to found a psychopathic instutute."

Lowena, along with songwriter Jim Meves, co-wrote a tune called **More Than Missing You**. "We're really excited about it," she said, "and a lot of record companies have made us offers."

As for the artists Metrognome has signed, "we have almost as many as we can handle." They include locally-known talents such as Shelley Brown, a young folk-singer, and Joey Miller, who, Lowena said, is "a more versatile version of Burt Bacharach."

As well, artists of international reputation have signed with Metrognome. One such is Skipper Dean, who leads a rhythm 'n' blues band called **Shango** and who at one time toured with **The Platters**.

Because the organization is small, the artists form something of a family, along with the two executives. Profits are shared equally among them all and a healthy percentage of them are channelled back into the industry. "One person's success is everyone's success; there are no ego trips here."

Best Wishes For A Happy and Prosperous New Year from
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Expanded 'Y' will meet cultural needs

TORONTO –

A cultural program providing training in the arts - music, dance, art, theatre - has been offered to members of the Young Men's and Young Women's Hebrew Association's Northern Branch for two decades.

"But, for the largest part of that period," says Mrs. Marvelle (Murray) Koffler, who headed a task force formed three years ago to look into the 'Y''s cultural program needs, "there has been insufficient space and facilities for the proper development of the various programs."

Bert Fine, a former 'Y' president and now chairman of the board, underlines that statement with the report that "the cultural services the 'Y' provided for the community far exceeded all our expectations in responsive community participation."

Currently underway is a $6.5 million community-wide campaign to meet the need for more services, more space and more membership enrollment. "In 1961 construction of the Northern 'Y' had to be halted after the present building was erected because of a lack of funds to continue," Mrs. Koffler explains. "Now, if the community gets behind the current campaign as it should, we will have the funds to add two new wings - one for cultural development programs, the other for physical education programs."

The task force that Marvelle Koffler headed included many outstanding professional arts people in addition to men and women with both a deep community involvement and a strong interest in the arts. The force concluded that the 'Y' had to undertake broad expansion changes if the men and women and children who use the Northern 'Y' programs were to enjoy a high calibre of cultural development and training.

"There have been," Mrs. Koffler points out, "significant changes in the music school and the dance school as examples of the need for re-examining the 'Y''s arts program. Many of the young people in the music school, for example, have been taking lessons for as long as 10 years and are now ready to advance into an orchestra, a chamber music group or an ensemble.

"Similarily," Mrs. Koffler states, "these members who have been studying ballet need the opportunity to express themselves and demonstrate what they have learned through the presentation of ballet productions."

Fulfillment of the task force's reports is a high priority on the 'Y''s plans for the two new wings. "We will form the 'Y' centre for the arts," says Fine. "It will include studies to accommodate the growing 'Y' music school; enable the expansion of the 'Y' art school; allow for the formation of a completely new ceramic studio; provide a home for the large 'Y' dance school, and permit the birth of a 'Y' theatre arts school."

Mrs. Koffler says she is particularly excited about the 400-seat theatre - "community theatre" - which is on the planning boards. "To me," she says, "it is a highlight of the 'Y''s expansion. It will do what the task force has found what it will be more and more necessary for the Northern 'Y' to do - provide a platform for productions in music, ballet, dance and drama as well as for community lectures and films and the like."

Wilfred Posluns, Northern 'Y' building fund campaign chairman capsulizes: "The development of the 'Y''s extensive cultural commitment to the community will depend upon the total financial support of all the community."

Farband of Lithuanian Jews in Toronto

Kindly attend the Annual, Memorial Meeting **Sunday, September 30th, 1973, 11 a.m.** at the Bathurst Lawn Cemetery, Farband of Lithuanian Jews Section.

Guest speaker, **Rabbi Dr. Moses J. Burak**. On behalf of the Farband of Lithuanian Jews in Toronto, and the Masada Chapter, we wish all our members and their families, a Happy and Healthy New Year. L'Shana Tova Tikatavu.

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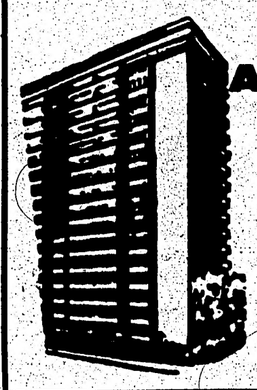
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In My View

By CHARLES LAZARUS

MONTREAL –

On Rosh Hashanah, rigidly objective journalists can surely be forgiven if they indulge themselves in some non-objective sentimentality.

And the object of my sentiment today, triggered unquestionably by the recent news of the body of Conservative rabbis in New York voting to accept woman as eligible for a minyan, is the Young Israel Synagogue on Hillsdale Avenue, where I have held membership for many years, and where the traditions of Judaism are given priority over the travesty of gimmickry.

Young Israel, as it happens, is a modern Orthodox congregation, whose unique image and status in the community is enhanced by its members who seem totally involved and committed to the synagogue culture in all its implications and ramifications.

To spend a shabbat or yom tov at a Young Israel service, is to flow along with the rest of the congregation in a complete involvement in the liturgy and nigunim, with which virtually every one of the worshippers is totally conversant.

The configuration of the synagogue, of course, is traditional with the bimah in the centre and the women, in the best observance of mechitzah, occupying an elevated position, seated as they are above the males. (In this respect, I have always marvelled at the Orthodox view that, in fact, in terms of the Judaic ethic and philosophy, women have always held the superior status to men, given the main responsibility of shaping the moral and ethical values of the family.)

But that is all beside the point I wanted to make:

The two men who have most influenced my enjoyment of Young Israel services through the years, are the chazzan Tzvi Halperin, and the chazzan Shaini R. Meller, who provides the alternating support when Cantor Halperin takes his rest periods.

Halperin and Meller are an interesting team, because as it is almost a basic requirement at the Young Israel, they emphasize the traditional approach to the services and have been able to attract young people without engaging in such gimmickry as a way-out Kol Nidre or flirting with the women's lib movement by co-opting them to minyan duty.

Unlike other religions, Jews attend the synagogue of their choice largely for deeply personal and even emotional reasons; and two of my reasons are the tefillah or prayer chanted right after the reading of the Torah during the High Holy Days, known as Headnehnih, and the recitation of the Torah.

Chazzan Shaini Meller is a veteran practitioner of Torah reading, and nusach and inflection act as a stern reminder that the thread of Judaism is strengthened more by the retention of the basic liturgical identification, than it is by any attempts to "relate" to the social activism of the day – whatever movement happens to be popular at any particular time.

Cantor Halperin, on the other hand, has known for years that one of my main reasons for my being warmed by the Young Israel services during Rosh Hashanah and Yom Kippur particularly, is his changing of Heanehnih – a prayer in which the cantor humbles himself before The Almighty, and asks that He accept him as the sheliach tzibur acting on behalf of the congregation.

As I said, these very personal and emotional responses to the Young Israel involve no great theological interpretation nor intellectual analysis, for they are merely one man's reaction to the experience of feeling Jewish even more than thinking Jewish.

The underprivileged, Israel's black spot

CONT'D FROM PAGE 1

They have enlarged or enriched their homes, improved their standards of living in many instances to the levels of Western Europe and in some cases beyond these and, unintentionally but unconcernedly, further widened the gap between Israel's haves and have-nots.

Inevitably, the have-nots, coralled by their own inability to break out of their chain of misfortune and not helped by the absence of any sence of national determination to improve their lot, have become increasingly bitter – or, perhaps worse, resigned.

Two and three years ago the Black Panthers were a safety valve for the anger and frustration which welled in many hearts. The failure of the Panthers to develop into a self-help movement with a practical program reflects both a degree of resignation and subservience to authoritarianism which cannot in the long run be to Israel's good.

Comparative peace along and within Israel's borders, together with the advent of election year, have brought – as was expected they would – a new concentration by the parties on social welfare problems. Mrs. Meir, who has not been known for her understanding of or sympathy for the plight of the underprivileged (something she has in common with too many of her ministers) has announced this year, for the first time, social welfare expenditure from the national budget will surpass that for defence.

This is the first indication that the government, any government, has realized the extent of the problem. But it is still far short of the formulation of a national plan for dealing with the problems of deprivation and underprivilege.

It is little short of scandalous that the large number of ministries, Jewish Agency departments and social welfare services which, at one point or another, touch on the lives of the needy have no machinery whatsoever for consultation and co-ordination, are often in competition and frequently overlap.

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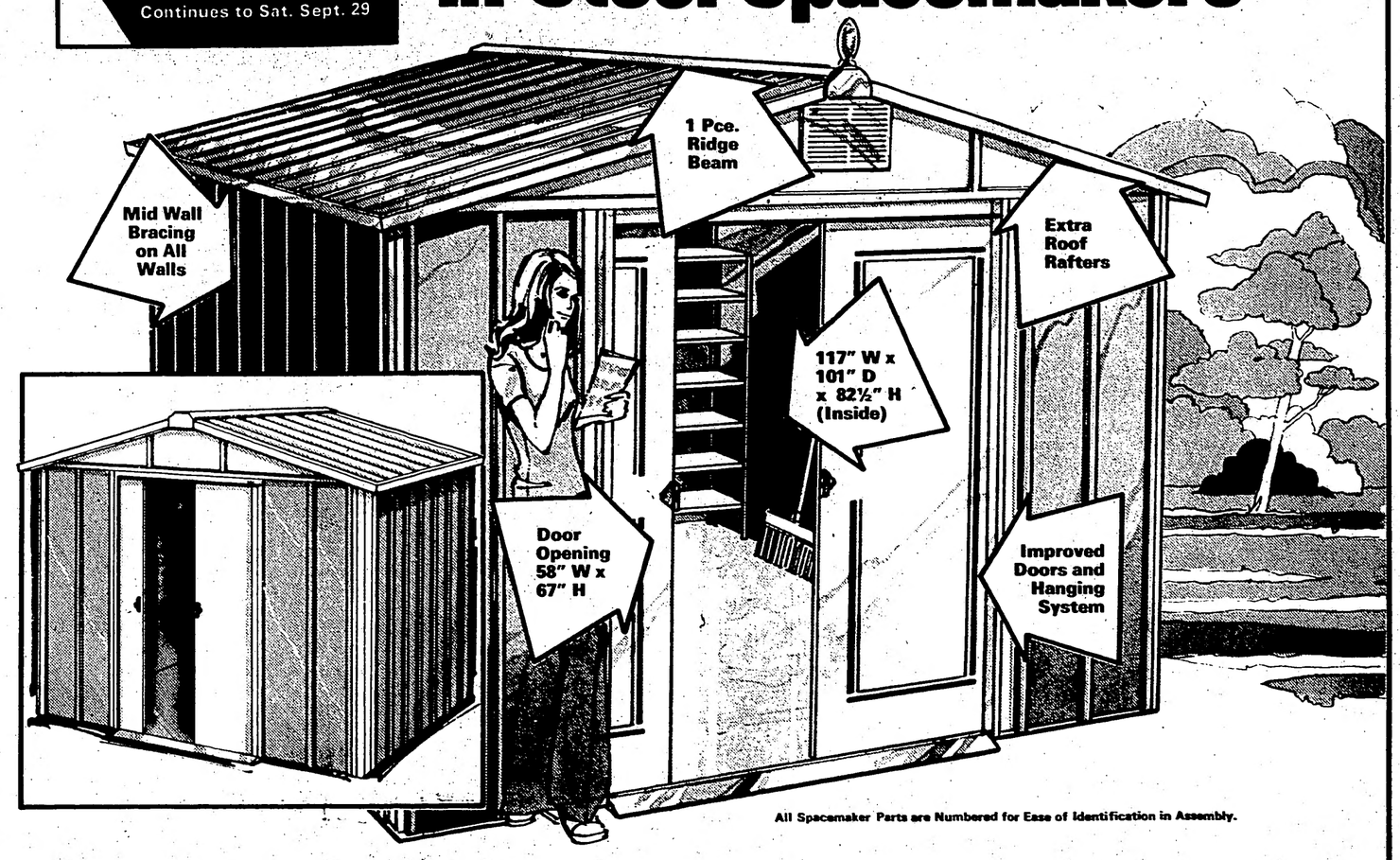
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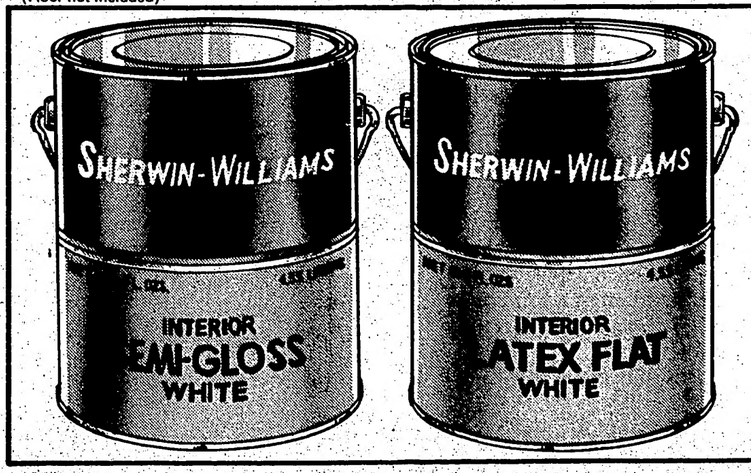

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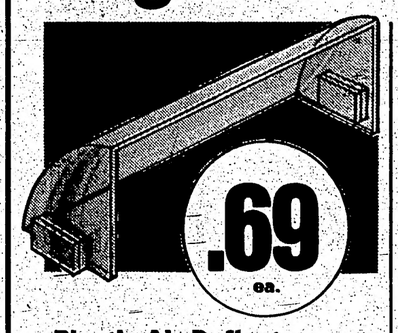

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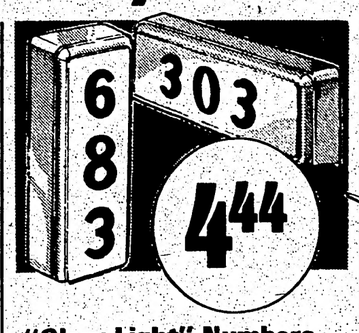

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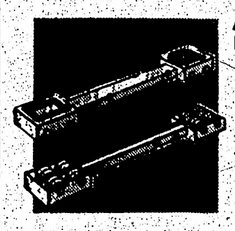

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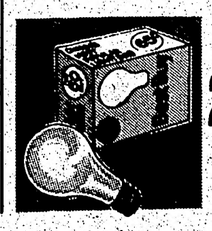

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